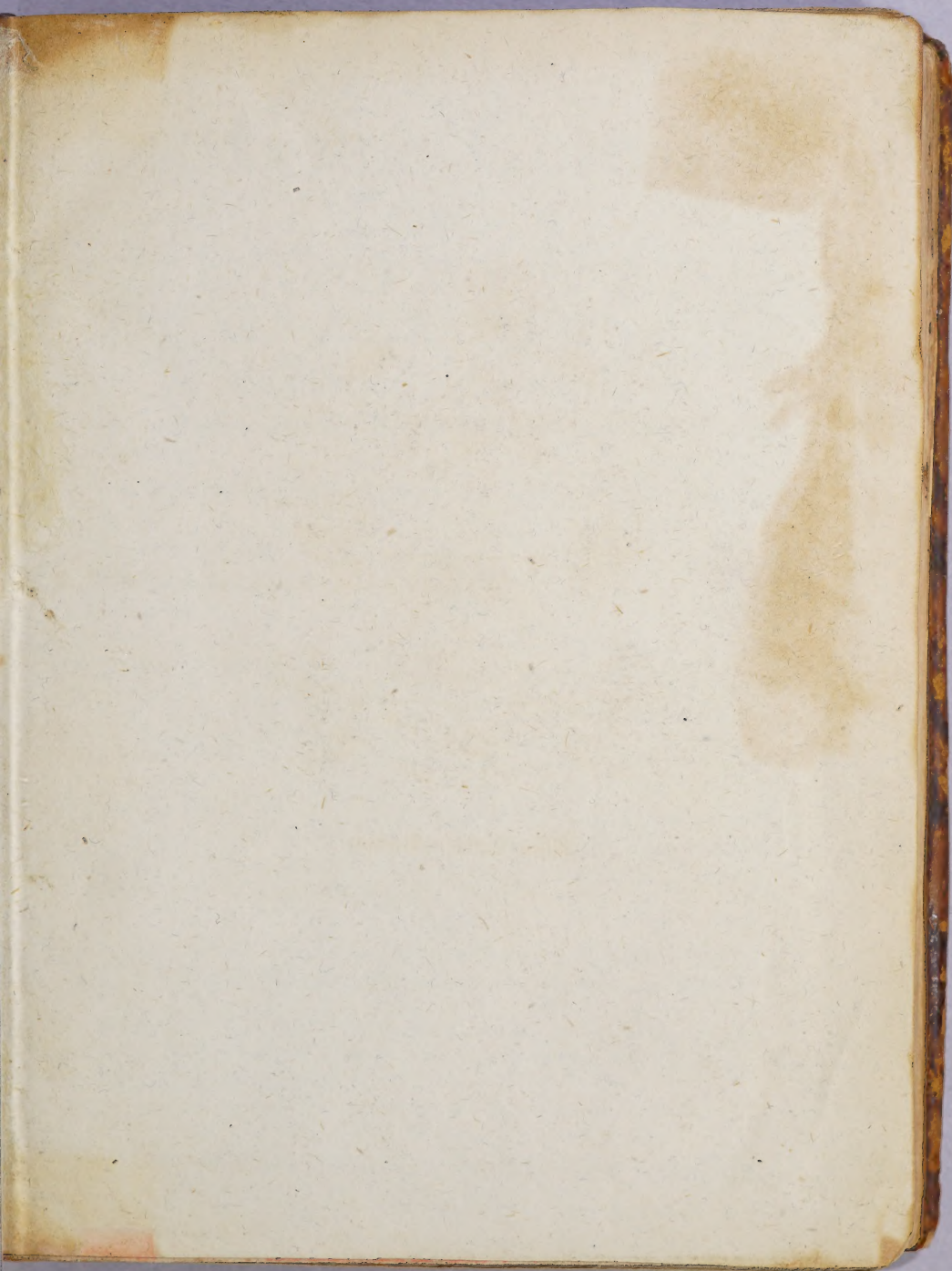
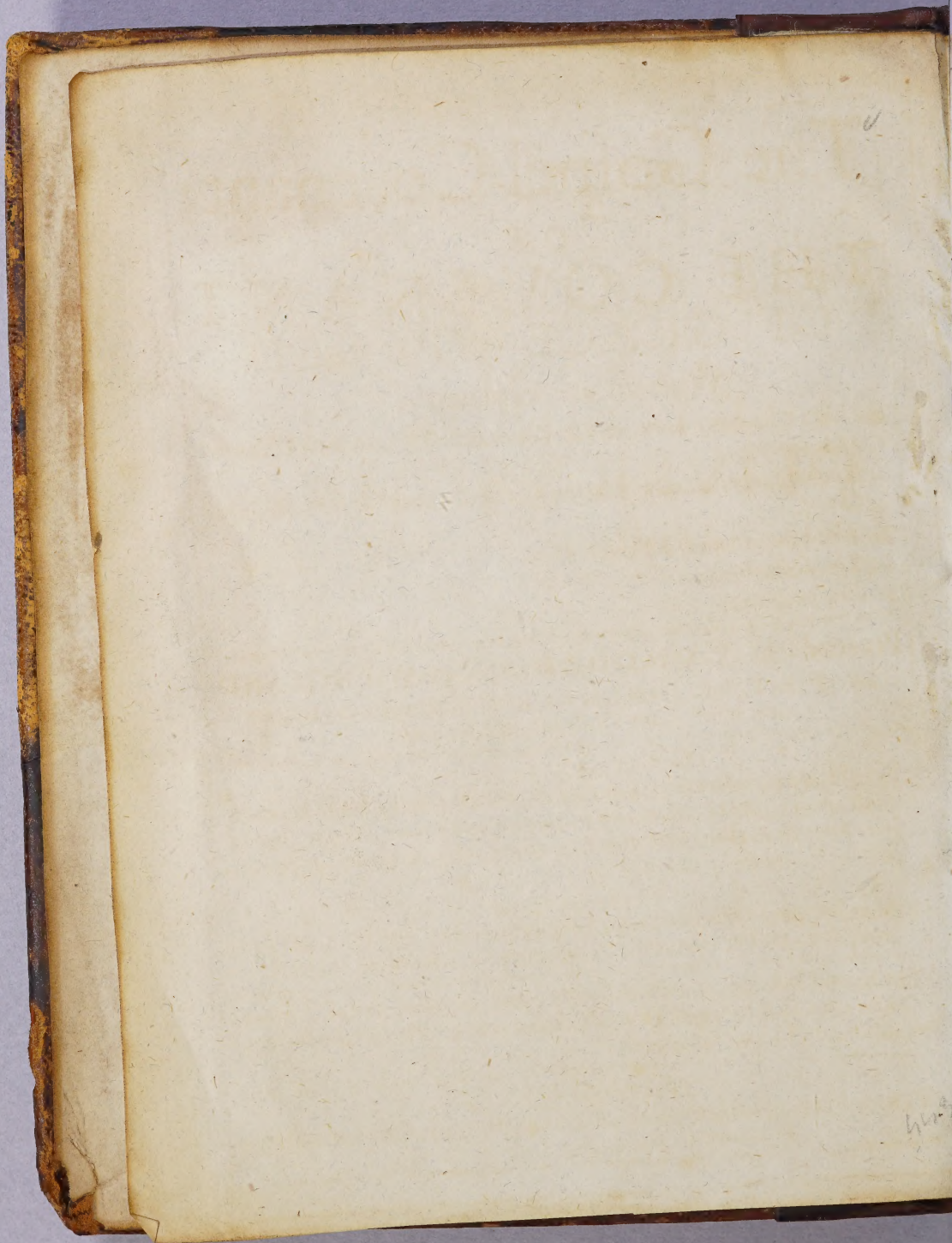


John Carter Brown.





The Gospel-Covenant; OR THE COVENANT OF GRACE OPENED.

Wherein are explained;

1. *The differences betwixt the Covenant of grace and Covenant of works.*
2. *The different administration of the Covenant before and since Christ.*
3. *The benefits and blessings of it.*
4. *The Condition.*
5. *The properties of it.*

Preached in CONCORD in NEW-ENGLAND
by PETER BULKELEY, sometimes fellow
of Saint Johns Colledge in Cambridge.

GEN. 17. 1. 7.

The Lord said unto Abraham, I am God all-sufficient, walke before me and be thou upright; And I will make my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.

ISA I. 55. 3.

Encline your eares and come unto me, heare and your soule shall live; and I will make an everlasting Covenant with you, even the sure mercies of David.

The second Edition, much enlarged, and corrected by the Author.
And the chiefe heads of Things (which was omitted in the former)
distinguished into Chapters.

L O N D O N.

Printed by *Matthew Simmons*, dwelling in *Aldersgate-street*
next doore to the *Golden Lyon*. 1 6 5 1.

The Gospel-Covenant

THE COVENANT





TO THE
RIGHT HONORABLE
OLIVER S^r JOHN,
Lord Ambassador Extraordinary

from the Parliament of the Common Wealth
of England, to the High and Mighty Lords
the States Generall of the united Pro-
vinces in the *Netherlands*, and Lord Chiefe
Justice of the Common Pleas.

MY LORD;



Mong all the parts of Gods heavenly
truth, there is none I know of, more
worthy of our diligent inquisition, and
affectionate acceptation, then is that
which concernes the Covenant passed
betwixt God and us; as comprehending
what ever wee are to expect from God to us, or we are
to performe back again unto him. All his goodnesse
towards man, together with mans observance towards
him, are therein contained: the one part shewing us the
blessing of the Covenant, the other the dutie. It is a
great thing that (*Enosh*) miserable man, should be taken
into the fellowship of a Covenant with the high and

bleſſed God; They are alſo great things which this Covenant treats about, both beſeeming the Maieſty of that God from whom they come, and advancing to higheſt dignitie the man whom they doe concerne. This Covenant hath been a port of refuge, to which the Saints have alwayes fled in their diſtreſſes, they claiming the bleſſing therein contained, and grounding their hope upon the faithfulneſſe of him that hath promited. This Covenant hath been the rock for the anchor of their hope to faſten upon, when the winds and waves of temptation have beaten upon them. The troubles of the Church and people of God are not yet finiſhed, by reaſon whereof, we, no leſſe then our fathers before us, doe ſtand in need of help and conſolation from this Covenant in theſe days of affliction in which we live. Neither is it onely a conſolation to know the great things which God hath by Covenant promiſed unto us, but it is a foundation to all godlineſſe and holy walking before God, perſwading us to walk worthy of the Lord, as beſeems thoſe whom he hath taken into Covenant with him, to be a peculiar people to himſelf. God hath ſo linked together the bleſſing of the Covenant (which is his to give) with the duty and way of it, (which is ours to walk in) that we cannot with comfort expect the one, but it will work in us a carefull endeavour of the other. To ſpeak more hereof, I ſhall forbear. When I had finiſhed this Treatiſe, and bethought my ſelfe to whom I ſhould dedicate it, I could not think of any, to whom it was ſo ſuitable as your Honour. You are (to omit other relations) one of the children of the Covenant, which was firſt made with *Abraham* your Father, and with *Sarah* your Mother, both which, as they lived by faith, ſo they dyed in faith, having now received the end of their faith, which they waited for. Your honoured Father,
the

The Epistle Dedicatory.

the thoughts of whom are ever precious unto me, was a right *Abraham* indeed ; If I should speak lesse of him, I should speak too little of that singular piety, and exemplary grace and godlines which shined in him. I abhorre giving titles unto man, but give me leave to beare witness unto the truth. I knew his faith, his feare, his uprightness and holy walking before his God, whereby he became as a *Prince of God* among the people of the world, with whom he lived. Wherein he went before your Honour also, as a patterne to be for ever in your Honours eye, to be imitated by you. Let it be your Lordships chiefest care, and count it your highest honour, to walk in the steps of your pious and blessed Father. His faith follow, considering what was the end of his conversation. That sweet peace, those heavenly consolations, which he tasted of, those inward feelings which carried him out of himselfe, even whiles he was yet in the flesh, are strong engagements and encouragements unto you, to walk after his foote, as the Prophets expression is, treading in the same steps of faith and holines in which he went before you. I am sure your Honour cannot forget those dying words of his a little before his end, (You that are in the flesh think, &c. I spare the rest) in mention whereof I speak a mystery to others (being but a broken sound) but not to your Honour ; you can interpret my meaning, and 'tis enough to me that your Honour knows the meaning of them, for whose sake I mention them, that you may often remember them for your own good. They will never out of my heart, and I trust they will never be forgotten by your Honour. Go on (Right Honorable,) in the wayes of grace which you are entred into, the Lord having made good his covenant towards you, be you also mindfull to walke in Covenant with your God. Set Gods kindnesse

Gen. 23.

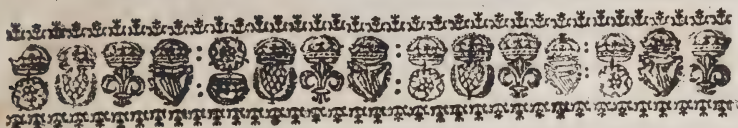
The Epistle Dedicatory.

kindnesse before your eyes, to stirre up your selfe the more to walk before him in his truth. The more you honour him, the more you honour your selfe. Study therefore to doe great things for God; seeke the peace of *Jerusalem*, the prosperitie of *Sion*. Your goodnesse extendeth not unto him, but to his Church and Saints that are here on earth; yet what you doe unto them, he will say, *Iee have done it unto mee*. Remember *Dauids* troubles, *Josephs* affliction, *Pauls* bonds, the distressed estate of Gods Church and people, and think of *Mordecai* his *Item* to *Esther*. This way was *Dauids* spirit working when he was sitting in peace in his own house; He was considering what the Lord had done for him, and what he should render to the Lord for all his benefits. Wonderfull was his zeale for the House of God; The cost he prepared for it was almost incredible, an hundred thousand talents of gold, besides silver and other things without number; but he lost nothing by all, (no man loseth by lending to the Lord, no more then the rivers doe by powring their water into the Sea, which they receive back again by secret passages in the earth, and so are still ever full.) The more he honoured God, the more God honoured him. He spared not his riches in things pertaining to God, and God cast in more upon him still, so that he died in riches and honour, *1 Chron. 29. 28*. Let your life be like his, and then in death you shall not be divided. The God of all grace, who hath done so great things for your Honour, goe on in blessing to blesse you, that you may with *Nephthali* be satisfied with favour, and filled with the blessing of the Lord, even with all blessings of heaven and earth, of this life, and of that to come.

April 15. 1651.

Your Lordships to command in any
service of Christ,

PETER BULKELEY.



TO THE READER.

Christian Reader, *Wm Colgrave*

IN the former Edition of this Treatise, I gave thee notice of some Particulars handled in it, not of ordinary occurrence, besides the Generall scope of the whole. The Particulars then expressed were these.

First, Whether the Covenant of Grace be made at all betwixt God and us, or onely betwixt God the Father and Christ.

Secondly, What that seed is, mentioned in Gal. 3. 16. whether it be Christ alone, or those that are Christs together with him.

Thirdly, What the Covenant at Sinai was, whether it was a Covenant of workes, or of Grace?

Fourthly, Whether Justification may be evidenced by Sanctification, and whether that way of evidencing be a turning aside to a Covenant of workes? As also whether one under the Covenant of workes may be truly sanctified?

Fifthly, Whether the Commandement commanding Faith, be a Commandement of the Law, or of the Gospel?

Sixthly, Whether Faith be a Condition onely Consequent to our Justification, or Antecedent?

Seventhly, Whether the Conditionall promises (as they are called) be promises of free Grace, or no? and how they agree with those that are called absolute? If now thou dost desire

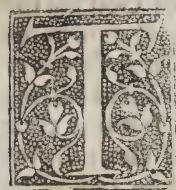
To the Reader.

to know what is added in this second Edition, First, I have more fully cleared the agreement of the old Covenant with the New, in all the Essentials of them. Which point when I first published this Treatise, I did not consider to be so necessary, as now time hath made manifest. And therefore I have now endeavoured more fully to cleare and vindicate that Truth. Secondly, I have shewed that there is no difference betwixt the Old and New, in respect of the Persons included in either, but that the New-Covenant as well as the Old, comprehends the children of believing Parents. Thirdly, Upon occasion that the Covenant of Grace is delivered in the writings of the old Testament, I have added some thing concerning the necessary use of the Scriptures of the old Testament to us that are under the New. Fourthly, I have shewed the Law to be still of use, as a rule of life, to us now under the New-Covenant. Some things besides these will occur, but these are the Principall. All which I commend to thy christian and charitable censure. More I shall not adde. If God should increase my dayes and strength to finish what I mentioned in the beginning of the Treatise, sc. that we are saved by the Covenant of Grace, not of works, I shall rather publish it by it selfe alone, then to adde any more to this already extant. If thou reapest any fruit by this my labour, let me obtaine this one request of thee, that I being now neare to the closing up of my dayes, I may so passe the little remnant of them, that living in Christ, I may also dye in him. And so beseeching the God of all Grace to keepe thee (with my selfe and all his) in these erroneous and licentious dayes, in the way of truth and holinesse, I commend thee to his Grace, resting

Thine in any service of Love
for Christs sake,

P. B.

TO THE READER.



He blessed God hath evermore delighted to reveale and communicate himselfe by way of Covenant; he might have done good to man before his fall; as also since his fall, without binding himselfe in the bond of Covenant. *Noah, Abraham, and David,* Jewes, Gentiles might have had the blessings intended, without any promise or Covenant; but the Lords heart is so full of love (especially to his own) that it cannot be contained so long within the bounds of secrecy, viz. from Gods eternall purpose to the actuall accomplishment of good things intended, but it must aforehand overflow and breake out into the many streames of a blessed covenant; the Lord can never get neer enough to his people, and thinkes he can never get them neer enough unto himselfe, and therefore unites and binds and fastens them close to himselfe, and himselfe unto them by the bonds of a Covenant. And therefore when wee breake our Covenant, and that will not hold us, he takes a faster bond, and makes a sure and everlasting Covenant; according to grace, not according to workes, and that shall hold his people firme unto himselfe, and hold himselfe close and fast unto them, that he may never depart from us. Oh the depth of Gods grace herein, that when sinfull man deserves never to have the least good word from him, that he should open his whole heart and purpose to him, in a Covenant; that when he deserves nothing else but separation from God, and to be driven up and downe the world, as a Vagabond, or as dried leaves, fallen from our God, that yet the Almighty God cannot be content with it, but must make himselfe to us, and us to himselfe more sure and neer then ever before! And is not this Covenant then (Christian Reader) worth thy looking into and searching after? Surely never was there a time wherein the Lord calls his people to more serious searching into the nature of the Covenant, then in these days. For are there not some who cut off the entaile to children of those in Covenant, and so lessen and shorten the riches of grace in the Lords free Covenant, and that in the time of more grace under the Gospel;

To the Reader.

spel, then he was wont to dispense under the Law? Are there not others who preach a new or rather another Gospell or Covenant, viz. That actuall remission of sins, and reconciliation with God (purchased indeed in Redemption by Christs death) is without, nay, before faith; the condition (though wrought of God) of the Covenant of Grace, expressely opposed to the Law or Covenant of workes, *Rom. 3. 27.* and ever required as the means (and therefore antecedent) to the attainment of those ends in the constant ministry of the Apostles of Christ, *Act. 2. 38. & 10. 43.* Is it not time for the people of God now to pry into the secret of Gods Covenant (which he reveales to them that feare him, *Psal. 25. 14.*) when by clipping of it, and distinguishing about it, the beautiful countenance of it begins to be changed and transformed by those Angels of new light which once it had, when it began to be published in the simplicity of it by the Apostles of Christ, *2 Cor. 11. 3.* Nay, is not the time come, wherein the Lord of hosts seemes to have a quarrell against all the world, and especially his Churches and people, whom he goes on to waste by the sharpest sword that (almost) was ever drawne out? and is it not the duty of all that have but the least sparke of holy feare and trembling, to aske and search diligently, what should be the reason of this sore anger and hot displeasure, before they and theirs be consumed in the burning flames of it? Search the Scriptures, and there we shall find the cause, and see God himself laying his finger upon that which is the sore, & the wound of such times; for so it is said, *Isa. 24. 1. to 5.* Behold, the Lord maketh the earth empty and waste, and turnes it upside downe, and scattereth abroad the inhabitants thereof; and it shall be as with the people, so with the Priest; and the Land shall be utterly spoyled, Why? For the earth is defiled under the Inhabitants thereof; Why so? Because they have transgressed the Lawes, changed the Ordinance, and broken the Everlasting Covenant: and therefore when the Lord shall have wasted his Church, and hath made it as *Adnah* and *Zeboim*, when heathen Nations shall aske, Wherefore hath the Lord done all this against this Land? what meaneth the heat of his great anger? The answer is made by the Lord himselfe expressely, *Deut. 29. 25.* viz. Because they have forsaken the Covenant of the Lord God of their fathers, &c. And no wonder, for they that reject the Covenant of Grace, they breake the league of peace between God and themselves; and hence if acts of hostilitie in desolating Kingdoms, Churches, families, and persons, breake

To the Reader.

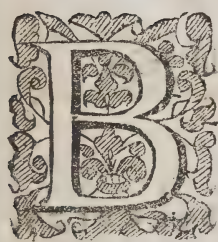
break out from a long-suffering God, they may easily see the cause; and that the cause and quarrell of God herein is just. As all good things are conveyed to Gods people, not barely by common providence, but by speciall Covenant, *Isa. 63. 8, 9.* So all the evils they meet with in this world (if in them the face of Gods anger appeares) upon narrow search will be found to arise from breach of Covenant more or lesse. So that if it be the great Cause of all the publick calamities of the Church and people of God, and those calamities are already begun, and Gods hand is stretched out still; Was there then ever a more seasonable time and houre to study the Covenant, and so see the sin, repent of it, and at last to lay hold of Gods rich grace and bowels in it, lest the Lord goe on and fulfill the word of his servants, and expose most pleasant lands to the dolefull lamentation of a very little remnant, reserved as a few coales in the ashes, when all else is consumed. As particular persons when they breake their Covenant, the Lord therefore breaks out against them; So when whole Churches forsake their Covenant, the Lord therefore doth sorely visit them. Sins of ignorance the Lord Jesus pities, *Heb. 5. 2.* and many times winks at; but sins against light he cannot endure, *2 Pet. 2. 21.* Sins against light are great, but sins against purpose and Covenant, nay Gods Covenant, are by many degrees worse; for the soule of man rusheth most violently and strongly against God, when it breaks through all the light of the minde, and purposes of the will, that stand in his way to keep him from sin; and is not this done by breach of Covenant? And therefore no wonder if the Lord makes his peoples chaine heavy by sore affliction, untill they come to consider & behold this sin, and learne more feare (after they are bound to their good behaviour,) of breaking Covenant with God againe. It is true, the Covenant effectually made, can never be really broke, yet externally it may; But suppose Gods Churches were in greatest peace, and had a blessed rest from all their labours round about them; yet what is the childes portion, but his legacy left him written with the finger of God his Father, in the new Covenant, and the bloud of Jesus Christ his redeemer, in his last Will and Testament? What is a Christians comfort, and where doth it chiefly lie, but in this, That the Lord hath made with him an everlasting Covenant, in all things stablished and sure? Which were the last breathings of the sweet Singer of *Israel*, and the last bubblings up of the joy of his heart, *2 Sam. 23. 5.* God

the Fathers eternall purposes are sealed secrets, not immediately seene, and the full and blessed accomplishments of those purposes are not yet experimentally felt; the Covenant is the middle between both Gods purposes and performances, by which and in which we come to see the one, before the world began, and by a blessed Faith (which makes things absent, present) to enjoy the other, which shall be our glory, when this world shall be burnt up, and all things in it shall have an end. For in Gods Covenant and promise we see with open face Gods secret purpose for time past. Gods purposes toward his people being as it were nothing else but promises concealed, & Gods promises in the Covenant being nothing else but his purposes revealed; as also in the same Covenant and promises we see performances for future, as if they were accomplishments at present. Where then is a Christians comfort, but in that Covenant wherein two Eternities (as it were) meet together, & whereby he may see accomplishments (made sure to him) of eternall glory, arising from blessed purposes of eternall Grace? In a word, wherein he fastens upon God, and hath him from everlasting to everlasting, comprehended at hand neare & obvious in his words of a gracious Covenant?

The Church of God is therefore bound to blesse God much for this food in season, and for the holy judicious and learned labours of this aged, experienced, and precious servant of Christ Jesus; who hath taken much paines to discover, and that not in words and allegories, but in the demonstration and evidence of the Spirit, the great mystery of godlines wrapt up in the Covenant; and hath now fully opened sundry knotty questions concerning the same, which happily have not been brought so fully to light untill now; which cannot but be of singular and seasonable use, to prevent Apostasies from the simplicity of the Covenant and Gospel of Christ. The Sermons were preached in the remote ends of the earth, and as it were set under a Bushell, a Church more remote from the numerous society of others of the Saints: if now therefore the light be set upon a hill, 'tis where it should stand, and where Christ surely would have it put. The good Lord enlighten the minds of all those who seek for the truth by this and such like helps; and the Lord enlighten the whole world with his glory, even with the glory of his Covenant, grace and love, that his people hereby may be sealed up daily unto all fulnesse of assurance and peace, in these evill times.



To the Church and Congregation at CONCORD in New-England.



Brethren, Beloved in our Lord Jesus, you have here some part of my labour wherein I have travelled among you, which your frequent desires have now brought forth unto light; but had not your forwardnesse helped it forth, had been as the untimely fruit of a woman which never saw the Sun. If it find less acceptance in the eyes of others, then you have supposed, I hope that having perswaded to the publishing of it, you will be content to beare some part of the censure which shall passe upon it; This censorious age wherein the most compleat worke can scarce passe without the marke of a blacke coale, will hardly suffer such a worke as my weaknesse can produce, to escape without a sharper censure. I looke not to escape in this kind. But this advantage I have against any that shall oppose, that what hath been herein delivered, hath been by you received, with an unanimous approbation and consent, as the truth of God. And knowing some among you to be of a long time trained up in the knowledge of the truth, having your minds exercised, to discern betwixt good and evill, able to judge of things that differ, if any shall oppose the things herein contained, they shall, in
so

To the Church, &c.

so doing, not oppose mee alone, but you all, who by your desire of publishing it, have set to your seale, and given your approbation thereunto. Such as it is, I commend it unto you, beseeching God, that as you gave testimony unto it when it was delivered to you by lively voyce, so you may now, and for ever, shew forth the fruit of it in your continuall practise, to the furtherance of your eternall peace and consolation in Christ.

Yours in Christ Jesus,

PETER BULKELEY.

THE



THE GOSPEL-COVENANT:

OR

The Covenant of Grace opened.

Wherein are explained;

- I. The differences betwixt the Covenant of Grace, and Covenant of Workes, &c.

The First Part.

CHAP. I.

Containing the opening of the Text : Discovering the present estate of the Jews, being as Prisoners in the Pitt ; together with the danger of the contempt of the Gospel, when it is offered to a people.

ZECH. 9. 11.

As for thee also, by the blood of thy Covenant have I sent forth thy prisoners, out of the pit wherein there is no water ; or as Junius and our Geneva reade ; Thou also shalt be saved by the blood of thy Covenant, &c.



His Prophet Zechariah was one of those three Prophets, whom God raised up to Prophecy to the people of the *Jewes*, after their returne from the Captivity of *Babylon* ; And yet so after, as that it was in part also during the time of captivity of many of them, many of the *Jewes* remaining still in *Chaldea*, the land of their captivity, notwithstanding their libetty proclaimed by *Cyrus*. Whether length of time, (the captivity ha- Ezra 1. 1.ving

Vid. Ferr. Cu-
naum, de repub.
Judeorum. l. i.
cap. 8. p. 51.

Zech. 2. 4.

The captivitie
of the Jewes in
Babylon apply-
ed, 3 ways.

ving continued seventy yeares) had made the land naturall to those that were young and had been borne there, or whether under *Cyrus* they might hope to finde more ease from their burthens then formerly under the *Babylonians*, or whether the length of the journey, dangers by the way, the hazzards they might meet withall in their own land, they being now settled in *Babylon*, and having houses and orchards, and such like conveniences about them; whether (I say) it were any of these, or all together, that hindered them, this is certain, many of them neglected to returne to their own land, in so much as the Prophet is faine to call upon them, as he doth in Chapter 2. 6, 7. *Hoe, come forth, and flee from the land of the North, deliver thy selfe, O Zion, which dwellest with the daughter of Babel.* Adding to this call of his many promises, to allure and incourage them thereunto. As first, By a promise of plenteous increase and multiplying in their own land. Whereas they might feare, that being but few, and a small number, they might be scattered and come to nothing, therefore the Lord tells them by the Prophet, that *Jerusalem should be inhabited without walls*; meaning that it should not be able to containe the people in it, for their multitude. A second promise, is that he would be a protection unto them; *I will be a wall of fire about you*, saith the Lord, ver. 5. A wall of safe defence to you, and fire to burne up your enemies, if any invade you. A third promise, that *he will be the glory in the midst of them*; giving them a glorious State or Church. Fourthly, He promises his presence among them, which is the felicitie of any people; *I will dwell in the midst of thee*, saith the Lord, ver. 11. By these manifold promises, the Lord doth by his Prophet perswade the people to returne. A strange thing that being captives, they must have so many motives to returne to the Land of their freedome and libertie.

Now this Captivitie of the people of the *Jewes*, as it was *res gesta*, a thing reall and done, an affliction brought upon them for their sinning against the Lord: So I finde it in Scripture applied to three things, as a resemblance and type thereof. First, It is applied to the naturall estate of all men, who were at first created free, being subject to none, but only to him who is Lord over all, but are now by sin like the *Jewes* in an estate of bondage.

dage. This application I finde made by the Apostle, 2 Cor. 6. 17. *Come out from among them, touch no unclean thing.* Which words were first spoken to and of the *Jewes*, in *Esa. 52. ver. 4. 11.* calling them out of their Captivitie. But the Apostle applyes them to all, whether *Jewes* or *Gentiles* in their naturall uncleanness, calling upon them to come out of the sinfull pollution of the world. Secondly, It is applyed to the state of the Church under the tyranny of Antichrist; for as that Easterne *Babel* did afflict & oppresse the *Jewes*, which were then the Church of God; so *Rome* the Western *Babel* doth keepe under the Church of God now, and long time hath done, and therefore the people of God are called to come out of her, as the *Jewes* were called to come forth from the Easterne *Babel*, *Jer. 51. 6. 8.* *Jeremie* speaks it of Easterne *Babel*, *John* applyes it to the Western; yet not mis-applying, because the one was a type of the other. Thirdly, It is applyed to the present miserable forsaken condition of the *Jewes*, in which they now lie, they being now a refuse people, cast off by God, for their casting off of Christ. He came to his own, but his own received him not; he would have gathered them, but they would not be gathered, they rejected him, therefore he also rejected them: so that they are now scattered abroad again, and become a vassall, a captive people, having no free State of their owne, but living under the dominion of other people. This estate of theirs, *Esay* sets forth in words not much differing from my text: *This people* (saith he) *is robbed and spoyled, and shall be snared in dungeons; they shall be hid in prison-houses; they shall be for a prey, and none shall deliver, for a spoyle, and none shall say, restore.* And this their present bondage is typed out by their captivitie in *Babylon*; as wee may see by comparing *Rom. 11. 26.* with *Esay 59. 20.* That which was in the letter of it, spoken of their deliverance out of *Babylon*, from under the *Chaldeans*, the same doth the Apostle apply to their last deliverance, which is yet to come. *The redeemer shall come to Sion, and turne ungodlinesse from Jacob.* As their captivitie in *Babel*, resembled their present captive condition now, so their deliverance out of *Babel* then, typed out their deliverance which shall come unto them out of their present misery, when the Redeemer shall againe come unto *Sion*, and turne away ungodlinesse from them.

2 Cor. 6. 17.
Apoc. 18. 24.
Jer. 51. 6. 8.

Joh. 1. 11

Esa. 42. 22.

To what time
this Text in
Zach. 9. 11. is
to be applied.

Now of this deliverance out of their present captivity, I understand this Text, *Zech. 9. 11.* *As for thee also, by the blood of thy Covenant, I have sent out thy prisoners out of the pit, &c.* By vertue of the Covenant made with their fathers, they shall be delivered out of the bondage in which they are now holden.

Object.

To apply it to these times, is contrary to the words of the Text, for the Text speaks of a thing past, *I have sent forth, &c.* therefore not of things to come.

Ans.

Those which are any whit exercised in the reading the Prophecies in Scripture, doe know that it is an usuall thing with them, to speake of things to come, as if they were already done. To note out thereby the certainty of the accomplishment, as if they would say, it is as sure, as if it were done already. Thus *Esa. 9. 6.* so *Apoc. 18.* *Babel is fallen, &c.* speaking as if the things were past, when yet they were still to come.

Esa. 9. 6.
Apoc. 18.

Now the reasons moving me to this interpretation, are these three.

I.

Because the misery of the *Jewes* here spoken of, and deliverance from it, comes after the manifestation and revealing of Christ in the flesh. In *ver. 9.* *Rejoyce greatly, &c. Behold thy King, &c.* These words are applied by *Matthew*, Chap. 21. 5. to Christ coming in person to *Jerusalem*, that being the accomplishment of this Prophecy. Now the deliverance in my Text is consequent to that coming of Christ, and therefore cannot be referred either onely or principally to their deliverance out of that *Easterne Babel*. Because that was many yeares before Christs coming. And this reason is of the more force with me, because of that which followeth in *ver. 10.* where it's said, that Christ shall speake peace to the *Heathen*; where the calling in of the Nations or Gentiles is prophesied of, as coming betwixt that coming of Christ in the flesh, and this deliverance of the *Jewes*. The order is thus: First Christ comes, *ver. 9.* then the Gentiles are called, *ver. 10.* Then the *Jewes* are delivered out of the pit, in which they are holden, *ver. 11.* This order observed by the Prophet, enforceth us to refer these words to these times, to the present estate of the *Jewes*, and to look further then to the first captivitie in *Babylon*.

The promise is here made both to *Judah* and *Israel*; *Israel* being understood by the name of *Ephraim*, ver. 13. And this I take to be a rule for understanding many places in the Prophets, that when the Prophet doth distinctly mention both *Judah* and *Israel*, or *Ephraim*, making them both to be sharers in the blessing promised, those Prophecies, I suppose are to be referred to these last times, because it is not to be shewed by any History in Scripture, that the ten Tribes of *Israel* (understood by *Ephraim*) (because *Ephraim* was the chief of those ten) were ever restored since their Captivity, or united to *Judah* againe. Now then, the promise being made both to *Judah* and *Israel*, or *Ephraim*, therefore I refer it to those times, wherein both of them shall be called again, and united together, as before time. And because this Rule may be questioned, and yet (if cleared) may be of use in reading the Prophets: therefore for the clearing of it, let us consider a place or two. Consider that in *Jer. 3. 16, 17*. Here is a promise made to *Judah* and *Israel*. But to what time is this Prophecy to be referred? I suppose to these last times, wherein both *Judah* and *Israel* shall be called againe: And that it cannot be meant of the time of their returne out of *Babylon*, my reasons are these.

Because in ver. 16. it's said (in the time wherein the prophecy should be fulfilled) *They shall then say no more, the Arke of the Covenant of the Lord, neither shall it come to minde, neither shall they remember it*; that is, there should be a change of worship, the ceremoniall worship shall be abolished, and they shall use it no more, they should no more mention the Ark, nor minde it any more. But it was to have come to minde, and they were to have used it, if they could have enjoyed it, after they came out of *Babylon*; for then the ceremoniall worship still lasted, the time of reformation being not yet come; therefore this prophecy speaks not of that time.

But the Ark was wanting after the captivity, it being perished or lost in the destruction of the Temple; and therefore it may be referred to those times, because they had not the Ark then.

But let us consider, that the want of the Arke in this place is promised as a blessing, so that they should not now desire, or

2.
A Rule helping to understand some Prophecies.

Judah had no Bill of divorcement, *Esa. 50. 1.* and therefore was restored againe; but *Israel* had a Bill of divorcement, *Jer. 3. 8.* and was not restored againe.

Jer. 3. 16, 17. opened.

I.

Object.

Answer.

The want of the Ark spoken of in *Jer.* 3. 16. is not mentioned as a defect, but as a blessing.

stand in need of any such visible representations of Gods presence among them, as having more cleer manifestation of Christ by the Gospel; so as they should now see eye to eye, as *Esay* speaks *Esa.* 52. 8. Whereas after their return from *Babel*, the want of the Arke was then no blessing, but rather a defect. It being in those times one of the most lively remembrances of Christ name unto them, *Exod.* 20. 14. & *Psal.* 30. 4. But the Prophet here in *Jer.* 3. speaks of such a time when the want of it should be no defect in the Church; they should *mind it no more*. A like expression *Esay* useth, *Esay.* 15. 12. speaking of the times of the Gospel, *The former things* (saith he) *shall come no more to minde*. They spake both alike, because in the times of these Prophecies, they should have a more clearer revelation of Christ, then they had by those former things; neither Arke, nor Temple, nor any other of those ordinances, so setting forth Christ, as the ministry of the Gospell should doe. This change of ordinances therefore here prophesied of, argues that this Prophecy cannot be meant of the time of their return out of *Babylon*; because then those ceremoniall ordinances were not changed or taken away.

A second Reason why this Prophecy is to be referred to these times of the Gospell, is contained in the 17. *ver.* Because in the time of this Prophecies accomplishment, all nations must be gathered to *Jerusalem*, to joyne with the Church of the *Jewes* in the worship of God. But all Nations were not gathered to them at their coming out of *Babylon*. Indeed some mixture there was of other people among the *Jewes*; as is gathered, *Neb.* 13. 3. and out of *Ezra*. But that mixture was plainly condemned as sinfull, and the *Jewes* were commanded to separate themselves from them. But this gathering of the Nations unto them, is here promised as a blessing. But admit there was then some gathering and addition of other people unto them which was not sinfull, some becoming Profelytes, yet this was so little a scattering, that it cannot be called a gathering of all Nations unto them; for there is as much said before these times, as this comes to in *Exod.* 12. 38. At their going out of *Egypt*, there was then a mixt multitude of other people, and yet this was not the time of gathering the Nations to the *Jewes*,
but

but a time of separating the *Jewes* from other Nations ; as therefore no man will say, that there was at their coming out of *Aegypt* an addition of all Nations unto them, though they had then a mixt company joyning unto them; so neither at this time of their returne from *Babylon*. Nay, if wee consider the times before this Prophecy was uttered, I suppose there were such a multitude of strangers joyned to the *Jewes*, as was not to be found at this time of their returne from *Babylon*; for wee read that in *Solomons* time, there were found an hundred three and fifty thousand and upwards, as is expressed in *2 Chron. 2. 17*. Yet all this number was not a gathering of all Nations unto them.

Though this Prophecy was not fulfilled at their returne from *Babylon*, yet it was fulfilled in the times of Christ, and of the Apostles, so that wee need not extend it to the times yet to come.

Object.

I grant it was in a gracious measure fulfilled then, and yet so as to run along to have its full and finall accomplishment in the calling home of the *Jewes*. First, In the dayes of Christ some few of the *Jewish* Nation were converted to the faith, though few, yet some were, and so there were some of the *Gentiles* also. As those wise-men, *Mat. 2.* the Centurion, *Mat. 8.* the Syro-phenician-woman, *Mat. 15.* a little number of both. Secondly, Afterwards when the Gospel was preached by the Apostles, they preached first to the *Jewes*, and many of them believed, three thousand in *Acts 2. 41.* and afterwards in *Acts 5.* five thousand : and in *Acts 21. 20.* Thou seest how many thousand *Jewes* believe. Now mark a like answerable increase in the conversion of the *Gentiles* also : As the sound of the Gospel went all over the world, so the successe was answerable, *Rom. 10. 18.* *Rom. 1. 13.* *Rom. 15. 19.* so that there were many Churches of the *Gentiles*; as is evident in the New Testament. Thirdly, But yet further, as there shall be a more full degree of calling home the *Jewes*, then was in either of the times mentioned before, and they shall come in, in more abundance, *Rom. 11. 12.* both *Judah* and *Israel* being called; so shall the *Gentiles* come in, in more plenty then hitherto. And in this the Apostle is cleare and full in *Rom. 11. 12.* where speaking of the calling of the *Jewes* he

Answer.

saith,

saith, *That if their fall was the riches of the Gentiles, how much more shall their abundance be? That is, their calling, (which shall be in great abundance) so that, then most properly is the time, wherein the Nations shall be gathered to Jerusalem, namely, when the multitude of the Jewes shall be called, and all Nations then added unto them.*

3.

A third reason to prove this Prophecy not to be accomplished in their returne from *Babylon*, is from the 17th verse also, where the promise is, that after the returne here spoken of, *they shall not walke after the stubbornnesse of their evill heart any more.* But if this be applyed to their returne out of *Babylon*, wee may then say, this promise was not fulfilled, for certainly they never shewed more obstinacy and stubbornnesse then since that time, as is evident in their malicious wickednesse against Christ in the dayes of his flesh. So that it cannot be referred to those times; but if wee refer this promise to the time of their last conversion, it shall then be fulfilled, because from that time, they shall never any more turne away from God, but shall continue faithfull with him for ever; as is clearly promised to them in *Esay* 59. 20, 21. compared with *Rom.* 11. 26. This place then in *Jer.* 3. 16, 17, 18. shews thus much, that the promise being made to *Judah* and *Israel* together, the accomplishment thereof was not at their returne from *Babylon*, but is to be accomplished in their conversion to the faith of Christ. Another place to confirme the same rule before named, may be that in the Prophet *Ezek.* 37. 16, 17. And so to the end of the Chapter, joyning together *Judah* and *Israel* (resembled by the two sticke in his hand) to be one people, under one King: But I will not stay on this: The summe is, the promise here in my Text, being made to *Judah* & *Israel* both, therefore this Prophecy belongs to the times yet to come, when both of them shall be turned to the Lord. And this is the second Reason.

5.

A third Reason is from the enemy spoken of to be destroyed by *Judah* and *Ephraim* together, ver. 13. *When I have raised up thy sonnes, O Sion, against thy sonnes, O Grecia:* meaning that God would by the strength of *Judah* and *Ephraim* together, beate to powder the Prince of *Grecia*. But who is he? Some refer this to the successours of *Alexander*, the mighty Prince of *Grecia*, called the

the Goat, Dan. 8. 5. that ran over all with such speed & swiftnes. But this exposition cannot stand; First, Because these successours of *Alexander* did mightily afflict the *Jewes*; but the *Jews* were not made such a *Gyants sword*, as to prevaile against them. Secondly, Because this conquering the Prince of *Gracia* follows the coming of Christ, whereas those successours of *Alexander* that troubled the *Jewes* were long before. Thirdly, It cannot (that I know) be shewed that *Ephraim* or the ten Tribes had any thing to doe with these forces that were guided by the successours of *Alexander*, as themselves also do confesse, that refer the story to those times, and therefore to make their interpretation stand, they take *Ephraim* and *Judah* for *synonymaes*, for one and the same people, which is contrary to all Scripture, they being ever taken as two people, ever since the division under *Rehoboam*, onely at their calling home, then they shall be reunited againe. Therefore (though I dare not be peremptory in such particulars, yet) with leave and submission to better light, I suppose the Prince of *Gracia* is the great Turke, which is the Lord of *Gracia* at this day, against whom *Judah* and *Ephraim* shall have a glorious victory, and shall subdue this proud enemy. Upon these grounds, I conceive, the Prophecy is to be referred to those times to come. I will not omit what I conceive lies in that word (*also*) in my Text, which seems to have some speciall emphasis and force in it, when it's said, *As for thee also, thou shalt be saved by the blood, &c. I have sent forth thy prisoners, &c.* He had told them before in v. 9. that Christ shall come; then in verse 10. he tells them the Gentiles shall be called; and then addes in verse 11. *As for thee also thou shalt be saved, &c.* As if he should say, though thou (*O Sion*) for thy rejecting of Christ come unto thee, shalt for a time be forsaken, and cast as a prisoner into the pit, into miserable thraldome, yet at length, *even thou also* shalt be delivered and brought back into glorious liberty; for a while thou must be a poor prisoner or captive, in the pit of the prison, and the *Gentiles* set in the best room; but yet thou also shalt againe be brought out of the pit, in which thou art holden. Thus saith the Apostle in *Rom. 11. 23.* Though for the present the *Gentiles* be taken in, and the *Jewes* broken off; yet shall they also be grafted in againe.

Zach. 9. 13.

4.

The

The Apostle putting in the word (*also*) in the same emphaticall manner, as it is here used by the Prophet.

In the words are two things.

First, The present estate and misery of the *Jewes*, they are as Prisoners in a pit.

Secondly, A promise of restitution, they shall be set free.

The Jewes re-
jected.

Ezek. 20. 6.

Esa. 51. 23.

For their con-
tempt of the
Gospel.

Observe.
The misery
which the
contempt of
the Gospel
brings.

First, They are Prisoners in the pit of the Prison-house, they are now brought low; they were sometimes the *only* people. It was said of them, *Blessed art thou, O Israel*, Deut. 33. 29. *No people like thy people Israel*, 2. Sa. 7. 23. But now they are become a people scattered and peeled, spoyled and troden under-feet; sometimes they had the *high places of the Earth* in possession, dwelling in a Land which was the *glory of all Lands*, but now they are brought downe into the lower parts of the earth, *Prisoners in the Pit*; they are a captive, and enslaved people, being made as a *very footstool* for the enemy to tread upon. This have they brought upon themselves, for their sinfull rejecting of Christ, and putting from them the Gospell of salvation, which was preached unto them; Christ came unto them, *but they received him not*, Joh. 1. 11. The Gospell was offered them, but they would none of it, *Act. 13. 46.* and therefore the Lord hath also rejected them, making them the lowest and basest of all people.

See hence what the contempt of Christ and the Gospell brings a people unto; where the Gospell comes, and is received, it magnifies a Nation, sets it up on high, it lifts them up to heaven in dignity; as Christ spake of *Capernaum*, Mat. 11. It ennobles a people; as it is said of the *Bereans*, that *they were a more noble people, then those of Thessalonica*, because they did with such readinesse and high esteeme embrace the Gospell when it was brought unto them, *Act. 17. 11.* But on the other side, when it is despised, God will staine the glory of that people, and make them to be despised; and the greater the advancement was, the greater will the abasement be; the contempt of it brings *utmost misery*; it finds us in misery when it comes unto us, but when it *leaves us* (being despised by us) our misery is increased by it, and made double to what it was before, though we were prisoners then, yet we were prisoners of hope,

Zech.

Zeck. 9. 12. But when we put it away, then we are left without hope, without helpe. Th's sin, is the sin of all sins, it bath the guilt of all other sins in it, and addes more unto them; this is the killing sin, the destroying and damning sin, *Joh. 3. 19.* This brings the greatest and utmost wrath; in *1 Thef. 2. 16.* it's said of the *Jewes*, that for this sin the wrath of God comes upon them to the uttermost. It's a sweet speech of *Paul* in *Rom. 5. 20.* *That where sin abounds, there grace aboundeth much more;* but it is as terrible on the other side, that where grace doth abound (in the offers of it by the Gospel) there sin, and wrath by sin, abounds much more also, (where that grace is disesteemed) therefore it is, that Christ tells the *Jewes*, *If he had not come unto them, they should have had no sin, but now they have no excuse nor cloake for their sin,* *Joh. 15. 22.* The sins of harlots, whoremongers, swearers, drunkards, murderers, are lesse then this sin of rejecting the Gospel of Christ, *Mat. 21.* Publicans and harlots are better then they; the filthinesse of *Sodome* and *Gomorrhah* is known, they were exceeding sinners against the Lord, *Gen. 13. 13.* their sins were not of the common sort, but exceeded; and therefore they perished not by the common visitation of all men, but their judgement was exemplary, to stand as a warning to all ages; *a fire not blowne by man* (as it is in *Job 20. 26.*) consumed them, the fire of God fell upon them from heaven. This was terrible; and yet their sin was lesse then this sin of rejecting the Gospel, & their condemnation shall be more easie in the day of Judgement, then theirs shall be, which receive not the grace of the Gospel, when it is brought unto them, *Mat. 10. 15.* Heathens shall perish in their ignorance; and those that dyed under the light of the Law, shall have heavier punishment, but those that neglect the grace of the Gospel, shall exceed both. When God punished the wickednesse of the *Jewes* before Christs coming, it was a very heaveie plague which was brought upon them, it was an evill, and *an onely evill*, *Ezek. 7. 5.* It was such a plague that under the whole heavens had not been the like, as was done unto *Jerusalem*, *Dan. 9. 12.* And yet afterwards when Christ had come to them, and was rejected by them, his wrath was then more heaveie. Oh the miseries which then they endured! then God stirred up *all his anger*, and gave way to his wrath, even to the uttermost; then he

D

ful-

fulfilled that which he had afore spoken, *Deut. 32. 23. He spent his plagues and arrows upon them*, as if he would emptie the treasure of all his plagues which he had laid up in store, in executing them upon that people. And this the Lord Jesus foretold them while he was with them, *Mat. 22. 7.* and forewarned them of what would follow, if having the vineyard in their possession, they did not yeeld the fruit of it; he told them, the Lord would miserably destroy those husbandmen, *Mat. 21. 41.* One of our translations reads it, *He will cruelly destroy* (*κακῶς ἀπολέσει.*) And certainly, the Lord never shewed so great severitie against any people, as he will doe against those which despise the message of grace brought by the Gospel, even as that people is now become a spectacle of wrath above all people. When the Scripture threatens a woe, it notes the extremitie of that misery which is to come; but here is woe upon woe threatned against this sin, *woe to thee Bethsaida, woe to thee Chorazin*, woe to those places where the Gospel comes, and is not regarded. It's a thundering speech of the Apostle in *Heb. 10. 29.* where he saith, *That those that sinned under Moses Law, dyed without mercy; and yet, much sorer vengeance shall be unto those that despise the Gospel of Christ.* Can any thing be worse then to dye without mercy? Yes (saith the Apostle) those shall have sorer vengeance; It shall be *vengeance* that they suffer; yea *sore vengeance*, and *sorer then those suffered*, which under *Moses law* dyed without mercy; and yet more, it shall be *much sorer*, yea so much sorer, as cannot be uttered, but is left to our consideration to think, *How much sorer vengeance*, saith the Apostle; & it must needs be such, when the Lord himself professeth he will laugh at such mens destruction, and mock when their misery comes, *Pro. 1.* And saith, that he wil rejoyce over them in destroying of them, *Deu. 28. 63.* No plagues like the plagues of such as reject the Gospel of Christ.

Heb. 10. 29.
explained.

Reason 1.
This sin makes
grace become
our enemy.

This sin sets more of God against us then was before; before the Gospel came unto us, we had justice against us armed with power, both which were provoked by us, but yet mercy was ready to save us, if we would come in and accept of the grace offered; mercy was not yet become our enemy, as not yet being provoked by us, but when it is brought to us by the Gospel, and is despised by us, now mercy and grace it selfe also is against

againſt us, and is made our enemy, now mercy joynes with juſtice, and increaſeth wrath.

There is in this ſin a ſpeciall indignity offered unto Chriſt himſelf; the Son is deſpiſed in it, which the Father wil not ſuffer. It is one great part of the Fathers counſell to honour and advance his Son; for the Father loveth the Son, and will have all men to honour the Son, as they honour the Father, *Ioh. 5. 23.* As the Son did all things to honour the Father, *Ioh. 8. 49. & Ioh. 17. 4.* So it is the Fathers purpoſe and will to honour the Son, *Act. 3. 13. 2 Pet. 1. 17.* This contempt therefore which is offered unto Chriſt, when he is offered in the Goſpel, and is ſet light by, God the Father will avenge to the full. As the blood of *Abel* cryed to God for vengeance againſt *Cain*, ſo doth the contempt done to the blood of Chriſt, cry to heaven againſt the deſpiſers of it much more. Chriſts blood hath a double cry, and it will prevaile both ways. Firſt, to prevaile for mercy towards thoſe that count it precious and truſt in it; for them it ſaith, *Father forgive them.* But it cryes alſo for judgement againſt the deſpiſers of it, that God would avenge the contempt of it upon them; and this blood will be heard; whatſoever it calls for, whether for mercy or for judgement.

This may ſerve to be a warning to all ſuch people to whom the Goſpel of Chriſt is come, let them in the fear of God take heed leſt they neglect ſo great ſalvation, and let them with thankfulneſſe and love, entertain the grace which is brought unto them, by the revelation of Jeſus Chriſt. If you become deſpiſers, God will worke ſuch things among you, as who ſo heareth them, his ears ſhall tingle, and your hearts ſhall ake in the ſuffering of them much more; for *if every tranſgreſſion and diſobedience committed againſt the Law, or againſt the dim light of nature, do receive a juſt recompence of reward*, if thoſe which are without the Law periſhed in thoſe finnes which they committed without the Law, and if thoſe which are without the Goſpell, periſh in their ignorance, becauſe they know it not, how then ſhall thoſe eſcape which have both Law of Grace and Goſpell of Grace revealed unto them, and yet do neglect thoſe great things? Be warned, and take heed; It will be your wiſedome now in this your day to conſider the things which

2.
And caſts contempt upon Chriſt.

Uſe.
To take heed of this contempt.
Heb. 2.

1 Pet. 1.

Act. 1.
Heb. 2. 2. 3.

2 Cor. 6. 1.

concern your peace; feare lest you should receive the grace of God in vaine; take heed of despising and setting light by the tydings of your salvation, lest the same things which were ordained to be unto life, be found to be unto you unto death, *Rom. 7.* and then the greater means you have had to bring you to life, the more bitter will your death be. This is the great condemnation of the world, that when grace is revealed and tendered unto men, yet it is not received with love, that they might be saved by it, *Iob 3. 19.* Where it is put away, and is not esteemed, lamentable is the case of such people. This made Christ to weep over *Jerusalem, Luk. 19. 41, 42.* because they knew not, they regarded not the things of their peace; no peoples case more to be pitied and mourned for then theirs, that enjoy the Gospell, but esteem it not; Let such consider what is said of the *Jewes*, when they put away the Gospell from them, they did thereby judge themselves unworthy of eternall life, *Act. 13. 46.* Not that they did think themselves unworthy of life, nor did they with their mouthes speake any such thing, but as a man may shew his judgement of a thing, as well by his fact, as by his words, so did they by their fact in that sinfull rejecting of the Gospell of salvation; they did as it were pronounce a sentence against themselves, by which all men might see that they were unworthy of the salvation preached to them; such therefore as do reject the Gospell, do by that contempt testify and pronounce judgement against themselves, that they are unworthy to be saved. These as they love not the blessings of the Gospel, so it shall be far from them, and as they choose the wayes of sin and death, so it shall come unto them; they shall dye in their sins. with a double destruction.

Admonition
to England.

Luk. 3. 5, 6.

And here, *O England*, my deare Native Countrey (whose wombe bare me, whose breasts nourished me, and in whose arms I should desire to dye,) give eare to one of thy children, which dearly loveth thee. Be thou exhorted thankfully to accept the grace which is now ready to be reveled unto thee. The way is now preparing, the high mountains, which with their shadows caused darknesse, are now laying low, and the low valleys ready to be exalted, the crooked things to be made straight, that all flesh (that lives within thy borders) may see the

the salvation of our God. Thy light is now coming, and *the glory of the Lord is now rising upon thee*; though darknesse hath covered a part of thee hitherto, through the wickednesse of those that hated light, yet now the Lord himselfe (I trust) will rise upon thee, and the glory of the Lord shall be seene upon thee. Now therefore stirre up thy selfe with thankfulnesse and joy of heart, to embrace the things of thy peace, which shall be brought unto thee. See that thou love the Gospel; not in word and in shew onely, but in deed and in truth; and, not for novelties sake, but for truths sake, not because it is a new way, but because the grace of God which brings salvation, is thereby revealed. Though in respect of order and government, all things may become new, yet look not after new substantialls, new foundations. Thou hast had the foundation truly laid, by many skilfull builders, many yeares agoe; onely some have built thereupon hay and stubble, in stead of gold and precious stones. Let therefore the rooffe be new, but let the foundation be the same. Take heed of too much of that *new light* which the world is now gazing upon. Some have reported sad things concerning thee in this respect; so much new light breaking forth, that the old zeale is almost extinct by it. Herein take heed. *The old way, is the good way*; this is now ready to be revealed; the time of grace is comming unto thee; this is *the accepted season*, now is *the day of thy salvation*; oh be wise to consider it, and walke worthy of it, esteeming the Gospel, as thy pearle, thy treasure, thy crowne, thy felicitie; thou canst not love it too dearly; make much of it therefore, otherwise know, the neglect of it, will bring heaviest wrath, and thy judgement hasteneth, and sleepeeth not.

And thou *New-England*, which art exalted in priviledges of the Gospel above many other people, know thou the time of thy visitation, and consider the great things the Lord hath done for thee. The Gospel hath free passage in all places where thou dwellest; oh that it might be glorified also by thee. Thou enjoyest many faithfull witnesses, which have testified unto thee, the Gospel of the grace of God. Thou hast many bright starres shining in thy firmament, to give thee the *knowledge of salvation from on high*, to guide thy feet in the way of peace: Be not high-minded;

Esa. 60. 1.

1 Cor. 3. 12.

Jer. 6. 16.

Esa. 49. 8.

2 Cor. 6. 2.

To New Eng.
list.

Luk. 1. 78. 79.

1 Theſ. 5. 13.

Apoc. 2. 5.

Mat. 5. 14.

Eſa. 30. 17.

minded, becauſe of thy priuiledges, but feare, becauſe of thy danger. The more thou haſt committed unto thee, the more thou muſt account for. No peoples account will be heavier then thine, if thou doe not walke worthy of the meanes of thy ſalvation. The Lord looks for more from thee, then from other people; more zeale for God, more love to his truth, more juſtice and equity in thy wayes; Thou ſhouldeſt be a ſpeciall people, an onely people, none like thee in all the earth: oh be ſo, in loving the Goſpel and Miniſters of it, having them in ſingular love for their works ſake. Glorifie thou that word of the Lord, which hath glorified thee. Take heed leſt for neglect of either, God remove thy Candleſticke out of the miſt of thee; leſt being now as a Citie upon an hill, which many ſeek unto, thou be left like a Beacon upon the top of a mountaine, deſolate and forſaken. If we walke unworthy of the Goſpel brought unto us, the greater our mercy hath been in the enjoying of it, the greater will our judgement be for the contempt. Be inſtructed, and take heed.

C H A P. I I.

The Jewes though for the preſent they be as priſoners in the Pit, yet they ſhall be againe delivered out of it, by vertue of the Covenant made with their Fathers.

*Doct.
The Jewes
ſhall be called
in againe.*



Thus of the preſent ſtate of the Jewes, they are priſoners in the pit, but though the Jewes be now as priſoners in the pit, living in a ſorlorne rejected condition, yet they ſhall againe be brought forth of the priſon-houſe, and tranſlated into the libertie of the people of God; they ſhall be called againe. This I conceive is foretold in that place of Jeremie before opened, Jer. 3. 16, 17, 18. and Ezek. 36. 26. &c. which Camero doth refer to this conuerſion of theirs now ſpoken of; but the 37. Chapter is more cleare, from ver. 15. to the end of the Chapter, the joyning together of thoſe two ſtickes in the hand of the Prophet, ſignifying the joyning together of Judah and Iſrael in the hand of God, when they both

both shall become one people unto God; thereto also belongs the type of the dry bones, there going before. So in *Zech. 12. 10.* *They shall looke on him whom they have pierced, and shall mourne for him, &c.* This Prophecy is yet to be fulfilled, because this mourning for him was never seene in that Nation to this day.

But some may say, that in *Job. 19. 36, 37.* this Scripture in *Zech. 12. 10.* was then fulfilled, when they crucified him and pierced him. It's there said, *This was done that it might be fulfilled, &c.*

This Prophecy speaks of two things; First, That they should pierce Christ; Secondly, That they should mourne for him; now the first part was then accomplished, then was fulfilled that which was spoken concerning their piercing of him, but they did not then mourne for him, but it was and is to be fulfilled afterwards in times yet to come.

If it be said, that their mourning for him whom they pierced was fulfilled in the repentance of those *Jewes* mentioned, *Act. 2. 37.* so as there is no further accomplishment thereof to be looked for.

I answer; This that is alleadged cannot stand with the circumstances expressed in the Text; for that mourning spoken of, *Zech. 12. 10.* is of such a time in which God will be with *Judah*, and with the people of *Jerusalem*, in a speciall manner, in the siege which shall be against *Jerusalem*, at which time God will make *Jerusalem*, as an heavie stone to break in pieces all the people of the earth that list. at it, *ver. 2. 3.* And is of that time, when *Jerusalem* shall be built again, upon her own foundation, even in *Jerusalem*, *ver. 6.* But these things do not agree to that time in *Act. 2. 37.* for then *Jerusalem* did not breake the people that listed at it, but it selfe was shortly after broken in pieces by the *Romans*; and the Lord was not then with *Judah*, but fought against them; and, then was not the time of *Jerusalem*'s building againe, but of its overthrow, which shortly ensued; this mourning therefore expressed in, *Zech. 12* cannot be fulfilled by that in, *Act. 2. 37.* But some may say, this that is spoken of building *Jerusalem* againe, may seem to import, that the *Jewes* shall againe repossesse their own Land, which is but a vaine conceit. But let those Scriptures be examined which

That Prophecy in *Zech. 12. 10.* when accomplished.

Object.

Answer.

speake.

speak of their conversion, and it will appeare, that they speak
 as punctually concerning their inhabiting againe their owne
 Land, and their building and dwelling in their own Cities.
Jeremy tells us, that the City (*Jerusalem*) shall be builded upon her
 own heape, *Jer. 30. 18.* And in *Chap. 31. 17.* Thy children (saith
 the Prophet) shall in the end come againe to their borders: and af-
 terwards in *ver. 21.* *Israel* is called upon to returne to her own
 Cities: Returne, O Virgin *Israel*, to these thy Cities. See also *Esa.*
65. 9, 10. Ezek. 37. 21, 22, 25. Zech. 12. 6. There is remaining in
 that people, a strange affection unto their own Land, many
 very aged persons, in the extremity of their age, using to take
 wearisome journeys from far Countries, onely for this end,
 that they may dye at *Jerusalem*; and carrying also with them
 the bones of their parents, husbands, children, and kinsfolke,
 whereof also, whole barks full not seldome do arrive at *Joppa*,
 to be conveyed and buried againe at *Jerusalem*. But to return
 againe to their conversion, passing by the Scriptures of the Old
 Testament, which might be applyed this way, which are al-
 most without number; the New Testament also beares witnes
 to this truth, as namely that in *Matthew, Mat. 23. 38, 39.* Your
 habitation shall be left desolate, and yee shall see me no more, till yee
 shall say, Blessed be he that cometh in the name of the Lord. Which
 words containe; First, Their rejection, (ye shall see me no more)
 accompanied with the desolation of their habitation, *verse 38*
 Secondly, Their conversion and calling againe, they shall at last
 say, Blessed be he that cometh in the name of the Lord; though time
 was, when they could not endure the Children to cry (*Blessed*)
 unto him, yet the time shall come, when themselves shall blesse
 him, and be made blessed in him. For when it's said, Ye shall not
 see me henceforth, till ye shall say, *Blessed, &c.* though some doe
 here take the word (till, for never) as if *Christ* should have said,
 Yee shall never see me any more: and though it be granted,
 that the same word is sometimes taken in that sense, yet it is
 not so to be taken here, as is evident by comparing, *Rom. 11.*
25. with this place in *Mat. 23.* where the Apostle tells us, that
 obstinacy is come upon the Jewes; till the fulnesse of the Gentiles be
 come in, and then all *Israel* shall be saved. Where the word (till)
 notes out a definite and determinate time, which shall have an
 end;

Mat. 23. 38,
39. cleared.

end; and whereas some do conceive, that this Prophecy of our Saviour Christ, might be fulfilled in the conversion of those *Jewes* mentioned; *Act. 2.* I suppose that cannot be the accomplishment of this Prophecy, because in *ver. 38.* there is a Prophecy of desolation of the house, going before their seeing of him, which is mentioned, *ver. 39.* But the desolation of the house threatned, did not go before, but followed that conversion in *Acts 2.* And therefore there is another conversion of theirs to come, which must follow the desolation of their house. Adde hereunto that in the *2 Corinth. 3. 3. 13, 14, 15, 16.* though the people out of blindness and obstinacy did cover their hearts then, and doth so still to this day, yet a time shall come when *the covering shall be taken away*, and then their heart shall be turned to the Lord. In *Rom. 11.* the whole Chapter, the Apostle purposely speaketh of the rejection of the *Jewes*, but withall shewes that it was neither *totall* nor *finall*; where first having shewed the reasons of their rejection, then he comes to speak of their calling again, in *ver. 12.* in those words, *how much more shall their abundance be?* Where (*abundance*) is opposed to their casting off, and therefore is to be taken for their abundant accessse to the faith, which shall be in great number; And the Apostle doth not onely intimate such a calling of theirs, but proves it; First, Because if the root be holy, so also are the branches, (though some be for a time broken off) *ver. 16.* they belong to an holy root, and therefore they shall be grafted in again, because God is able to do it. Secondly, From Gods unchangeableness; *Gods calling is without repentance, &c.* And from all this concludes, *that all Israel shall come in and be saved*; which he confirms by the testimony of *Esay*, *that the Redeemer shall come unto them, and turne away ungodlinesse from Jacob.* This some learned think was signified by the breaking of the Tables of the Covenant; and the renewing of them againe in *Exod. 32.* To shew how for their rejection of Christ, they should be broken off, and the Covenant broken with them; but yet so, as that this breach should at last be made up again; God would againe renew his Covenant with them, and take them to be his people, and he to be their God. I do not think it a nice and curious observation, which is made upon *Apoc. 19. 1.* where after

the destruction of *Rome*, praise shall be given to God by the Church in the Hebrew tongue; surely because the *Jewes* the Hebrew people, shall acknowledge the Lord Jesus Christ with us. So that then not onely *Grecians*, (*Gentiles*) but *Hebrews*, (*Jewes*) shall come in, and praise God with us. Though they are for the present kept off from embracing the Christian faith, by reason of the Idolatry of *Rome*, which they know to be so contrary to the Scripture, they judging all other Christians by them, yet when *Rome* is fallen, and that stumbling block is taken out of the way, when they shall see Christians generally to hate such abominable Idolatry; Then Jewes and Gentiles together shall praise and confesse the name of the Lord Jesus Christ; they shall then be called againe.

The reason hereof is,

Reason 1.

1. From the stabilitie of the Covenant made with their fathers, and this reason is here laid downe in my Text, by the bloud of thy Covenant, q. d. God made a Covenant with thy fathers, which thou hast an interest in, and therefore by vertue of this Covenant, for this Covenant sake, thou shalt be brought out of this prison, in which thou art now holden; and therefore agrees that in *Rom. 11. 28.* they are beloved for their fathers sake.

Reason 2.

2 From the Condition of the kingdome of Christ, which is such, that it must for ever increase; as *Esa* saith, *Of the increase of his kingdome there is no end, Esa. 9. 7.* He doth not say, of his kingdome there shall be no end, but of the increase of his kingdome. If he had said, of his kingdome there shall be no end, it might have been true, though it had decreased age after age, &c. but he speakes thus, that of the increase of his government and kingdome there shall be no end, to let us know the kingdome of Christ must still increase; it is therefore compared to a graine of mustard-seed, which growes to a great tree, *Mat. 13.* And is like that little stone, *Dan. 2. 35.* which grew till it filled the earth. Observe how it hath increased, first it was shut up in the bounds of *Judea*; then in the dayes of the Apostles it began to spread abroad among the Gentiles; but, the Gentiles were so received in, that most part of the *Jewes* were then cast off. And therefore yet further, there shall be a greater increase of this

this kingdome, when the Nation of the *Jewes* shall be brought in againe, and the rest of the Gentiles together with them, and then shall that be fulfilled, that *all the kingdomes of the earth shall be the kingdomes of the Lord Christ*, Apoc. 11. 15.

To stirre up every one to help forward this glorious work of the *Jewes* conversion; they were sometimes the chiefe, and the first borne; though now their dignitie is gone, and they are as prisoners in the pit; help we to restore them to their former libertie, lift them out of the pit into which they are fallen; If it were but our enemies beast, we were bound to help it out, how much more these that have been the people of God, and have such promises made unto them?

What shall we doe to helpe forward their calling and conversion?

Use 1.
Help forward
the *Jewes*
conversion.

Quest.

Take away (as much as in us lyes) the stumbling blocks, which hinder their coming in; and these blockes are two; First, The one is the Idolatry of Christian Churches, especially that of *Rome*; whiles we doe any thing to uphold these Idolatries, we doe put the stumbling block before them, to hinder them; but take away these stones and blocks which they stumble at, and then their way will be more easie and plaine. Secondly, The other is the carnalnesse and licentiousnesse of the lives of Christians, this is a great stumbling block unto them; remove this from before them, let them see a spirit of grace shining upon us, and appearing in our lives; and then we shall make plaine the way of the Lord for them to returne to *Sion*; see *Esay* 57. 14.

Ans. 1.
Hindrances of
the *Jewes*
conversion.

Intreat the Lord for them, that he would visit them in due time, be we their remembrancers before the Lord; they have long lyen in the dungeon, as *Esa.* 42. 22. and been made a prey of, and there hath been none to say, restore; let us therefore speake unto God in their behalfe, and say, Lord restore thy ancient people, bring them back to the fellowship of thy Church; take to you the words of *Micah*, Chap. 7. 14. *Feed thy people with thy rod, and the flock of thine inheritance in the middest of Carmell; let them feed in Bashan and Gilead, as in old time; commend their estate unto God, and the rather should wee doe this, Because*

2.

Five Motives
to pray for
them.

1. They prayed for us when we were no people, that we might be the people of God, *Psal. 67. 1, 2.* When the salvation of God was revealed to them, they prayed that it might be revealed unto us; *Wee have a little sister* (said they) *Cant. 8. 8.* They took thought for us, we being then that little sister, and so let us doe for them.

2. It is from them that the meanes of salvation is come to us, The Law is called *their* Law, *Joh. 10. 34.* It was given as an inheritance to the children of *Israel*, *Deut. 33. 4.* And the spirituall things of the Gospel, are called *their* spirituall things, *Rom. 15. 27.* And thence is that in *Esa. 2. 3.* *The Law shall goe forth of Sion, and the word of the Lord from Jerusalem:* yea, and of them came Christ concerning the flesh, *Rom. 9.* All the meanes of grace and salvation, are *theirs* first, and from them they come unto us; and thence it is that Christ himselfe tells us, *That salvation is of the Jewes*, *Joh. 4. 22.* Wee owe them this therefore, as a requitall unto them.

3. Consider a further good that shall come unto our selves by their calling unto Christ; there shall be an increase of blessing coming to our selves. Great light shall be manifested, and knowledge shall increase, *Esa. 24. ult.* The light of the Sunne, and of the Moone shall be darkned, by the light which shall come from that Church, the light of the Jewish Church which was but as the light of the Moone, and the light of the Gentile Churches, which is as the Sunne, shall both be dim in comparison of the light which shall be in that Church, when the glory of the Lord is risen upon them. See *Esa. 60. 1, 2.* which speaks of the estate of the Jewish Church after their calling, as appears by that which goes before, Chap. 59. end. Many of those dark Prophecies; which now lye hid in obscuritie, shall then be brought to light; the accomplishment of them will then give us the interpretation.

4. Admit we neither had received benefit from them hitherto, nor could expect any further blessing hereafter, yet consider the glory which shall then come to Christ by their coming in; the glory of his kingdome shall be enlarged, *Jerusalem* shall be a throne of glory to him, *Jer. 3. 17.* then shall the Lord be glorified in them, all the house of *Israel* shall glory in the Lord,

Esa.

Esa. 45. 25. and shall draw others of the Gentiles unto them.

5. If there were neither good to our selves, nor glory to Christ by their calling, yet even pitie and compassion should move us; consider who they are, even the children of *Abraham* our father, and *Sarah* our mother; they are our brethren, and our flesh; and how should it pitie us to see the children of our father in the dungeon, and prison-pit? Oh pray for them, that the blessing of *Abraham* their father may come upon them.

For consolation to such parents as have entered into a Covenant with the Lord, and have in truth given up themselves unto him to be his people, they may be assured, that the vertue, the blessing, and efficacy of the Covenant shall never be disannulled, but it shall goe on to you and your children for ever; by your Covenant, you have such hold of God, that you may be assured, he will be a God, not to you onely, but to a thousand generations after you; not but that there may be an interruption for a time, but the strength of the Covenant will take hold againe, so as there shall not faile, but some of your seed shall stand before the Lord, to serve him for ever. This you see fulfilled in the people of the *Jewes*, though there hath been a breaking off for a time, yet the Covenant will bring them in again, and Gods Covenant is the same with you, as it was with *Abraham*, and therefore looke what mercy *Abrahams* seed have belonging to them, the same doth belong to yours also; therefore give up your selves unto God, make a Covenant with him, and this your Covenant shall draw in your children to partake of the blessing and grace of the Covenant with you, even to many generations, never to be broken off.

It may also serve for a consolation unto such children as are descended from parents that have been in Covenant with God, they may goe to God, and plead the Covenant of their fathers, and hope to be received to favour. The people of *Israel* in their distresses, ordinarily used to plead the Covenant which God had made with *Abraham*, *Isaac*, and *Jacob*; as *Exod.* 32. 13. *Dent.* 9. 26, 27. If you have had godly parents, though you have walked frowardly against God, yet cast not away all hope, but remember the Covenant the Lord hath made with thy fathers, and entreat that it may be extended unto thee. The Lord him-

selfe

Use 2.

Comfort to
godly parents
concerning
their children.

Use 3.

Comfort for
children of
godly parents.

Psal. 133. 2.

selfe lays this foundation of comfort for such children, *Esa.* 51. 1, 2. Looke unto the rocke whence yee are hewen, consider Abraham your father, *q. d.* Consider what mercy I shewed unto him, and the same mercy expect for your selves; the oyle that is powred out upon the head, will run down to the rest of the members.

C H A P. I I I.

The state of all men being by nature the same as the state of the Jewes, we also as well as they must be in Covenant with God, that wee may be saved out of the pit of perdition.

There is but
one estate of
all men, whe-
ther Jewes or
Gentiles.

THUS wee have heard the scope of these words, as they respect the Jewes in particular, to whom they were first spoken; let us now a little further consider of them, as they concerne our selves. What was spoken of them, is appliable to all that are in the same estate with them; There is by nature but one estate of all men, whether Jewes or Gentiles, whether we speake of sin or misery; thereupon it is that what *Esa.* before spake of the disposition and sinne of the Jewes, in *Esa.* 59. 7, 8. the same doth the Apostle apply generally unto all men, *Rom.* 3. 15, 16, 17. As shewing thereby what is spoken of the sin of one people, may be spoken of all, which are in the same naturall estate with them; there may be severall degrees both of sin and misery in severall people, but the estate is the same in all. It was noted before, how the estate of the Jewes in their Babylonish captivitie, was applied to three other things, as types of them.

First, to the naturall estate of all men, who are in spirituall bondage, as they were in outward:

Secondly, to the captivity of the Church under *Antichrist*:

Thirdly, to the present servile condition which the Jewes are in.

Now, these three are not things so different in nature, that they cannot sometimes meet all together in one, they being but as so many severall degrees of one and the same naturall state.

First,

First, some are meerly naturall, and no more, as not having gone so far, as to defile themselves with the abominations of the Whore of Rome.

Secondly, others have proceeded further, and dallied with that Strumpet, and gone in unto her, and have drunk of the wine of her fornication.

Thirdly, others have gone further then both the former, even to the execrable malice of the Jewes, so as to hate and maligne the wayes of Christ, as the Jewes do accurse his name at this day. Now, whether we consider one or other of these, they are all but so many several degrees of the same estate of nature. And so there being but one estate of all men, therefore, what is truly said of one, may be truly said of all, only *reserving* to each of them that *particular degree* of sin or misery, which is proper to them, but the same estate is common to all. So that the Jewes being for their sin cast off, and become prisoners in the pit, this their estate may fitly be applyed to all men that are in the same naturall estate, excepting onely the particular degree, as is before expressed; as the promises made to them may in their height and excellency belong to them alone, and yet the same promises, in the substance of them, do belong unto all the faithfull: so it is concerning their sin and misery which lies upon them; a particular degree thereof may be proper unto them, but the same estate is common to all. So then draw we unto our selves that which is here spoken of the Jewes, and then the summ of this Text is this, that even as they, so we, are naturally in the Prison pit, till we be brought forth by the blood of the Covenant applyed unto us. Let me explaine the words a little, and so make way for the Observations.

What is meant by the *Pit* here spoken of?

So far as concernes the Jewes, it notes out the present outward thralldom in which they are holden under the Nations among which they live; as also that spirituall captivity in which they lye, being shut up under sin and unbelieve, as it is expressed, *Rom. 11. 32.* And in this latter respect, it is common to us with them; we being all of us captives under the dominion of our spirituall enemies, as well as they.

What is the water here spoken of? the pit wherein there is

no water? the idle toyes, and Frier-like conceits about Purgatory drawne from hence, I passe by, as not worthy spending time about them. Waters in Scripture signifie two things; sometimes they signifie affliction, sorrow, danger, trouble, and perplexity, as we may see in *Psal.* 18.16. *Psal.* 32.6. and 69. 1,2. Sometimes again they are taken in a quite contrary sense, signifying joy, comfort, and refreshing, as in *Psal.* 23.2. *Isa.* 12. 3. *Ier.* 2. 13. where the Lord compares himself to a Fountain of living waters, which gives plenteous refreshing and consolation. In this later sense it is taken here in this Text, for joy or comfort; so that the meaning is, that as the Jewes, so we, one and other of us, we are shut up as prisoners in the dungeon and pit of the Prison, where there is no water of comfort to refresh our souls withall; we may finde dirt and mire there, in which we may stick fast, as *Jeremiah* did, in his prison, but there is no water of comfort to be found there. The loosing, or sending forth of the Pit, is the deliverance and freedom, which comes by the blood of Jesus Christ, called here, The blood of the Covenant: First, because it ratifieth the Covenant betwixt God and us, as we shall see afterwards, Secondly, because the Covenant directs us to the blood of Christ to seek our freedom thereby, &c.

Thus having the sense, we may in the words consider these two things:

1. The naturall estate of men, set forth in two degrees:

1. We are prisoners in the pit, captives.

2. Destitute of all comfort, being in a pit wherein is no water.

2. The promise of deliverance, *I have loosed*, that is, *will loose I will grant a deliverance*; and this is set forth,

First, by the moving cause, namely, Gods free grace, not expressed, but implied in this, when it's said, *By thy Covenant I will send forth*, &c. *q.d.* by that free goodnesse and grace of mine, by which I first entred into a Covenant with thee, and for thee, will I send thee deliverance out of this misery.

Secondly, by the meriting cause of it, *The blood of the Covenant*, the blood of Christ; for though the deliverance be free to us, by free grace in respect of any thing done by us; yet it is obtained for us by the blood of Christ.

From

From all together, observe these four things:

1. That we are all naturally in a state of bondage, as prisoners in the pit.
2. That so long as we continue in this estate, nothing that we do enjoy, can give us any sound comfort; there is no water in the pit.
3. That though our condition be thus miserable and comfortlesse, yet there is both freedom from this bondage, and comfort to be obtained by the blood of the Covenant; in Christ there is both an opening of the prison, to those that are bound, and fountains of living water, to refresh the thirsty souls.
4. That whatsoever salvation and deliverance God gives unto his people, in setting them free from this misery, he doth it by vertue of, and according to his Covenant. These are the summe of all.

These four points the Text offers to our consideration, all which, though handled publikely, and intended to have been published with that which now comes forth; yet finding the Treatise to grow bigger then I thought in the beginning, I have now upon second consideration, resolved to suppress the three first observations, and to insist onely upon the fourth, as being that which is most pertinent to the present scope intended. The thing then which here we have now to consider, is this, *sc.*

That all the deliverances and salvation, which the Lord communicates to his people, he doth it by vertue of, and according to his covenant. So in the Text, *by the blood of thy Covenant I have,* &c. He doth not say by blood simply, but *by the blood of the Covenant*, because the blood goes with the Covenant betwixt God and us. Hence it is, that we reade in 2 Sam. 23. 5. when David looked at the Covenant which God had made with him, he makes that the ground and foundation of all the mercy and deliverance which he obtained: Herein (saith he) is all my salvation, that God hath made with me a sure Covenant. Consider the truth of this point, both in temporary deliverance, and spirituall salvations, (as the Text points at both, as we shewed before:) First, concerning temporall deliverances, see what God saith unto Noah, concerning his deliverance from the flood, Gen. 6. 18. with Chap. 8. 1. *With thee will I establish my Co-*

F

venant,

Doct. 4.
 Salvation is
 conveyed by
 Covenant.

This is shewed

1.
 in temporary
 salvations.

venant, &c. and then God remembers *Noah*, and all that was with him in the Ark, and brought them to dry land againe; his deliverance was given him by Covenant: See also, *Exod.* 6. 4, 5, 6. God promises to bring his people from under the *Egyptian* bondage, and why so? because he remembered his Covenant with their fathers: In *Levit.* 26. 25. 44, 45. The Lord tells them, *vers.* 25. that if they sinned against him, he would avenge upon them the quarrell of his Covenant; but yet in *vers.* 44, 45. if they returned to him, he would remember the Covenant which he had made with them, and deliver them out of their captivitie.

2.
In spirituall
salvation.

Secondly, all spirituall salvation is communicated by Gods Covenant, *Psal.* 111. 9. he sent redemption to his people, because he was ever mindfull of his Covenant, he commanded his Covenant for ever, as the word is there, *i.e.* he commanded it to stand fast for ever: So in *Mic.* 7. 17, 18. he will return and have compassion upon us, and forgive our iniquities, what is the foundation of this? he will remember his Covenant which he hath made with us, *Luke* 1. 74. that he might shew himselfe mindfull of his holy Covenant, therefore he sent the Lord Jesus to performe the work of redemption for his people: as in the beginning, when God first promised life to *Adam*, it was not without a Covenant made with him, (though not the same that we must look for life by, (as we shall see more afterwards) yet God made a Covenant with him (*Doethis and live*;) so it is now with us; it is by vertue of the Covenant, that wee must expect life and salvation from Gods hand, the beginning of our salvation (which is begun in the first grace given to us in our conversion, and turning unto God) is given unto us according to the covenant begun with us in *Christ*, and the end of our salvation is according to the covenant which he makes with our selves, in our own persons.

The grounds and reasons why the Lord taketh this course to convey life and blessednesse to us by covenant, are these:

Reason 1.
Thereby God
doth shew
forth his
faithfulnesse.

God doth herein wonderfully glorifie himselfe in the manifestation of his faithfulnesse and truth, in keeping covenant with his people; God saith in Scripture sometimes he will doe this, or that, and you shall know that I am the Lord; Gods glory

is in being known, Rom. 2. 5. and 9. 22. God will have his wrath and power known, & so also his faithfulness, for that is a part of his Name, whereby he is made known unto us, and he is not fully known, neither can be glorified, till his faithfulness be made known. In *Apoc. 19. 11.* God is called *faithfull* and *true*, and that is his name; now we could never have known Gods faithfulness, & truth, if he had not entred into covenant with us. God might have shewed forth his power, mercy, and goodness, without any promise or covenant, but his faithfulness could not be known, and therefore saith *Moses, Deut. 7. 9.* The Lord hath set his love upon you, and chosen you above any other people, that you might know he is the Lord, *the faithfull God*, &c. therein God shewes his faithfulness in performing his covenant with their fathers, by choosing their seed to be a people unto him. And the Apostle also, when he speaks of Christs coming in the flesh, attributes it to Gods truth and faithfulness, in keeping covenant with their fathers, *Rom. 15. 8, 9.* It was *mercy to the Gentiles* (as he saith, that *the Gentiles* might glorifie God for his mercy) but it was *truth and faithfulness to the Jewes*; if he had never entred into covenant with us, he might have manifested mercy unto us, but he could never have made knowne his faithfulness.

The Lord doth it to this end, to bind his people the faster to himself, that he might keep them in more faithfull dependance upon him, and constant walking with him. A covenant binds on both parts; the Lord doth not bind himself to us, and leave us free; the confederacy is mutuall. In *Gen. 31. 44.* saith *Laban to Jacob, Let us make a covenant, I and thou*, &c. not I alone with thee, nor thou alone with me, but *I and thou*, both one with another; so it is betwixt the Lord and us, there is a mutuall tie; the Lord is pleased to tie himselfe to us, and we are bound also, and tied to him; hence, saith the Lord, in *Jerem. 13. 11.* *I have tied the whole house of Israel to me*; In what bond were they tied? in the bond of the covenant, as it is, *Ezek. 20. 37.* The Lord sees how slippery and unstable our hearts are, how apt wee are to start aside from our duty towards him, as *Jer. 14. 10.* *we love to wander*, like sheep that straggle from the fold; and therefore to prevent this unconstancy and unsettlednesse, and to keep our

Reason 2.
By Covenant
God bindes
his people
faster unto
him.

hearts more stable in our obedient walking before him, therefore he bindes us in the bond of the Covenant: Hence saith the Lord to *Abraham*, Gen. 17. 7. *I will stablish my Covenant with thee*; and then in *vers.* 9. he addes, *thou shalt therefore keep my Covenant. Abraham* must keep covenant with God, as he looks for blessing from him.

Reason 3.
It is for the
comfort of
Gods people.

The Lord doth it for the stronger consolation of his people, that in all their distresses and difficulties, they might ever have recourse to the faithfulness of the Covenant, which the Lord hath made with them, he is a God that cannot lie, nor alter the things which have gone out of his lips, and therefore we have the stronger consolation, *Heb.* 6. 17, 18. his promises being *yea and Amen*, which cannot faile, *2 Cor.* 1. 20. This was *Dauids* stay, *1 Chron.* 17. ult. though friends be unfaithfull, and may deceive, yet the Lord is faithfull, and cannot fail his people; this is the foundation of their comfort, a rock for them to stand upon when the storms blow, and the waters beat, and they find themselves destitute of all other comfort and help.

Reason 4.
Hereby God
honours his
people.

The Lord doth hereby put an honour upon his people, which he enters into covenant with, he puts a kinde of royalty and dignity upon them, when it shall be seen they are a people in covenant with the most high God. In *Jer.* 13. 11. I have tied them to me, that they might be my people, and that they might have a name, and a praise, and a glory. And in *Deut.* 26. 18, 19. the Lord hath avouched thee to be his people, *to make thee high above all people, &c.* In *Zech.* 11. *The first staffe*, which is interpreted to be the Covenant betwixt God and his people, (as is plainly expressed, *vers.* 10.) is called by the name of *Beauty*, because this is the beauty and glory of any people, to be in covenant with God; these are the ends, why God enters into covenant with his people, and by vertue of it, passeth over all the salvation which he intends to bestow upon them.

C H A P. I V.

A question answered, whether the Covenant by which we are saved, be made onely with Christ, or with us also?

BEfore I come to the Use, I will clear one doubt which is made by some.

It is granted (will some say) that there is a covenant by which God conveys salvation unto his people, but not such a covenant as hath been mentioned betwixt God and us, but onely between God and Christ, and by vertue of that covenant, betwixt God the Father, and the Son, we have life and salvation made good unto us.

That there is a covenant passed betwixt the Father and the Son, concerning our salvation, I willingly grant, and shall open and confirme by Scripture. The whole businesse of our salvation was first transacted between the Father and Christ, before it was revealed to us; hence we are said to be given unto Christ, *Joh. 17. 6. 10.* as if the Father should say to the Son. These I take to be vessels of mercy, and these thou shalt bring unto me, for they will destroy themselves, but thou shalt save them out of their lost estate; and then the Son taketh them at his Fathers hand, and looking at his Fathers will, (*Joh. 6. 37. 39.*) he taketh care that none be lost of them which his Father hath given him. This Covenant is expressed in Scripture,

First on the Fathers part, and here,

1. There is a designation and appointment of Christ the Son, to the office of Mediatorship, to be a meanes of bringing us back to God, and into a Covenant with him; Hence Christ is said to be sealed by the Father, *Joh. 6. 27.* as marked out for such a purpose, *1 Pet. 1. 18.* He was ordained in the counsell of the Father, before the foundation of the world; hence also said to be chosen of the Father, *Isa. 42. 1.* noting out his designation to this work.

2. There is a commandment from the Father to the Son, which he must submit unto, and obey, thereby to effect the salvation of his people; he had a commandment what to teach and

Object.

Ans.

The covenant betwixt God the Father and the Son.

Is.
On the Fathers part.

and instruct them in, as the Prophet of the Church, *Iob. 12. 49.* He had a commandment to enlighten the Elect with the knowledge of the truth, *Isai. 42. 6, 7.* to be a light to the *Gentiles*, to open their eyes, &c. A commandment also he had, to lay downe his life for those that are given unto him, *Iob. 10. 18.* and to be tender over the Lambes, carrying them in his bosome, *Isai. 40. 11.*

3. There is a promise from the Father to the Son, the Father covenants with him: First, to give him the Spirit in an abundant measure; *Isai. 42. 1. Isai. 11. 1. 2.* the Spirit shall rest upon him: Secondly, he makes him a promise of assistance and help in this great worke of our redemption, *Isai. 42. 6. I will hold thy hand*; What is the meaning of that? see *Isa. 45. 1.* faith God of Cyrus, *Whose right hand I have holden*, that is, I have strengthened him to conquer the Nations; so God promiseth he will hold the hand of Christ, that though he met with strong oppositions, yet he would so strengthen him with his power, that he should not be discouraged, *Isa. 42. 4.* Thirdly, a promise of blessed successe, that he shall not labour in vaine, *Isa. 53. 10.* he shall see his seed, the sufferings of Christ, were *dolores parturientis* as a woman with child, though she suffer many pains, yet she sees her child at last; so shall Christ see many believing on his name, see *Isa. 55. 5.* they are the words of promise made by the Father to the Son, that nations that know him not, should run unto him: Fourthly, a promise of rule and dominion, that he shall have dominion over all those that are saved by him; this sovereignty and rule is promised to him in *Isa. 40. 10.* The Lord Christ shall come with power, and his arm shall rule for him: and *Isa. 42. 4.* He shall set judgement in the earth; and the *Isles* shall wait for his Law, to submit themselves unto it; and thence it's said in *Micha. 4. 3.* that he shall judge among many Nations, &c. that is, rule, order, command, and direct, as a Judge and Ruler among his people; the which promise is now accomplished all judgement being committed to the Son, *Job. 5. 22.* Fifthly, a promise of glory to follow, and that, first to Christ himselfe, and then to the members of Christ; To Christ himselfe, *Isai. 55. 5.* *A nation shall run to thee, because I have glorified thee*; they are the words of God the Father

ther to Christ the Son, promising to him glory, and such glory as should make the Nations of the world run unto him: So also to the members of Christ; there is a promise of glory unto them, which promise was made knowne to Christ from the beginning, and Christ brings out that secret, out of the bosome of the Father, and reveals it to his Disciples. *It is* (saith he) *my Fathers pleasure, to give you a Kingdome*; Christ knew the Fathers will, by the Covenant passing between the Father and him, and this will of the Father, concerning the glory promised to them, Christ doth bring forth to light. Thus we see there is a covenant on the Fathers part, now see it on Christs part; where,

1. There is an acceptation of the Office, to which he was designed by the Father, he did not take the Office of Mediatorship upon himself, but first the Father calls him unto it, and then the Son accepts it, and saith, *Lo; I come*, Heb. 5.4, 5. *Psul.* 40.7, 8. *Heb.* 10.7.

On the Sons part.

2. There is a promise on Christs part to depend and trust upon the Father for help, according to the promise made by the Father: thus *Heb.* 2.13. the Apostle brings in Christ, promising confidence and affiance in the Father, *I will trust in him*; and *Isaiah* brings him in as looking for helpe from God, *The Lord will help me*, though I have many against me, (men and devils) yet the Lord will helpe me, *Isai.* 50.7.9. he promises to wait upon his Father for support and strength: whereto agrees also that in *Isai.* 49.5. *My God shall be my strength*.

3. A promise of submission to his Fathers will, in bearing the reproaches and injuries that should be done unto him, and to lay down his life for those that were given to him by the Father, *Esa.* 50.5, 6. *Job.* 10.17, 18. And according to all this which Christ thus Covenanted with the Father, he was carefull to discharge the same, *Job.* 17.4.6. *Job.* 12.49, 50.

4. According to all this Covenant passed betwixt the Father and Christ, Christ expects the glory which was promised to himsele, and to his members. To himsele, *Iob.* 17.5. and to his members, *Iob.* 17.24. He expects the accomplishment of both from the Father.

Thus far then I grant a Covenant betwixt God the Father and

There is a
Covenant not
only betwixt
the Father &
the Son, but
betwixt God
and man.

and Christ; and hence it is that God is called *the God and Father of our Lord Jesus Christ*, Ephes. 1.3. which is by reason of the Covenant betwixt them; But if any shall hereupon conclude, that there is no Covenant passing betwixt God and us, then I say, they deny that which is as cleer in Scripture, as the Sun-shining at noon day. I may say of them, as the Apostle doth of some, 1 Tim. 1. 7. that *when they would be teachers, they understand not what they say, nor whereof they affirme*. There is therefore a Covenant passing betwixt God and man, which I will prove by these evidences.

1. Consider those expresse testimonies wherein mention is made of Gods Covenanting with the people of Israel, which must needs hold forth a Covenant between God and man; Thus in Deut. 4. 23. *Take heed to your selves, lest you forget the Covenant which the Lord hath made with you, &c.* So in Isai. 55. 1, 2, 3. where the Lord calls every one that thirsts after life, to come unto him: These are called *to enter into the Covenant with God*; but these speeches cannot be applyed to Christ; but to us, that we should come to Christ, and through him make up an everlasting Covenant betwixt God and us: see also Jer. 31. 31. I will make a new Covenant with the house of Israel and Judah; and in Ezek. 20. 32. (saith God) *I will bring them into the bond of the Covenant*; which places hold forth a Covenant between God and man.

2. Consider more particularly such testimonies as doe expresse Gods Covenant with sundry particular Saints, as with Abraham, Gen. 15. 18. and 17. 2. 4. 7. and the same renewed to Isaac, Gen. 26. 3. and confirmed to Jacob, Gen. 35. 12. all mentioned together, Levit. 26. 42. Psalm. 83. 3. 2 Chron. 13. 5. I thinke that there is none so sottish as to say, these persons were Christ.

3. Lest any should say, It's true, God makes a Covenant with us, but it is made with us, not in our persons, but in Christ; Therefore in the third place, consider such Scriptures as do not only expresse a Covenant of God made with us, but a Covenant on our part made with God, as Psal. 50. 5. *Call my saints together, that make a Covenant with me with sacrifice*; the Saints make a Covenant with God. Hence we are said, to *passe into Cove-*

Covenant with the Lord, *Deut. 29. 12.* as God for his part enters into Covenant with us, so do we also with him.

4. Consider those places frequently used in Scripture, in which we are said sometimes to *keep Covenant*, as *Psal. 25. 10. Psal. 44. 17. & 103. 17. 18.* Sometimes to *transgresse and breake Covenant*, *Gen. 17. 14.* and not to be faithfull in *Covenant*, *Levit. 26. 15.* From which places I argue thus; Those that either keep or break Covenant, those are in Covenant, and do make a Covenant with God, but *wee* are said to break or keep Covenant; *Ergo.*

5. Consider that the Covenant made with Christ concerning us, was made from everlasting, *2 Tim. 1. 9. & Tit. 1. 2.* The promise was made to Christ before the foundation of the world, but there is a Covenant also made in time, *Deut. 29. 12.* noted in these words (*this day*) if there were no other Covenant between God and us, but what is made with Christ, then it could not be said to be (*to day*) because the Covenant made with Christ, was before the world was, and therefore the Covenant and promise that is made (*to day*) must needs be made with us.

6. That Covenant of which Christ is the Testator, must needs be a covenant with us, else if the covenant were made onely with Christ, then he must be both Testator, and the party to whom the Testament and Legacies are bequeathed, which is absurd. Men do not use to bequeath a testament to themselves, but Christ is appointed the Testator, *Heb. 9* In the Covenant between the Father & Christ, there he is a party, not the Testator, but in this he is the Testator, therefore besides the covenant between God and Christ, there is also a Covenant between God and us, and therefore the covenant is not made with Christ alone, but with us also.

7. A seventh argument may be taken from the parity and likenesse between the Covenant of workes, and the covenant of grace, though there be great difference between them, as shal be shewed afterward, yet they agree in this, in that they are both made betwixt the same parties, and persons, between God and man; God made a covenant of workes with *Adam*, and that being broken, he comes and makes with him a new covenant of grace through Christ, *Gen. 3. 15. The seed of the woman*
G
shall

shall break the Serpents head; one of these covenants comes in the room and stead of the other, and therefore the parties covenanting are the same, God and *Adam* in the first covenant, the same God and the same *Adam* in the second covenant.

8. From the end and use of the Sacraments, which is to confirme the covenant of grace, as being the seales of it, *Rom. 4. 11.* Now in reason, these two must go together, the covenant and the seal of it; It were a fond thing in a man to make a covenant with one, and to give the seals to another, they must have the seals, that have the covenant made with them, but the seales of the covenant (the Sacraments) are given to us; and therefore the covenant is made with us also. |

9. If there be no promise or covenant made to us, (as some would have it) then infidelity and unbelieve is in us no sin; for as the Apostle saith, *Where there is no law or Commandment, there is no transgression;* so where is no promise, there is no unbelieve. When God promiseth, and yet then we believe not, this makes unbelief a great sin, but if we have no promise made unto us, then are we not bound to be believed; and so our not believing, is no sin.

10. The contrary doctrine is a doctrine tending to licentiousness; for as the covenant tends (as we have heard) to bind us faster to God, to walke before him in obedience; so on the contrary, to say that there is no covenant between God and us, it opens a gap to looseness of spirit, for if there be no covenant, then cannot a man be charged with unfaithfulness to God, though he walke never so loosely. And therefore let such men as broach such tenets take heed, lest whilst they teach such liberty, they be found to be the servants of corruption, *2 Pet. 2. 19.* These are the arguments to prove, that there is a covenant between God and man.

CHAP. V.

The clearing of that place in Gal. 3. 16. concerning the one seed to which the promises are made.

Here is a seeming strong objection against this truth, taken from that speech of the Apostle, *Gal. 3. 16.* where it is said, *The promises are made to Abraham and to his seed, not seeds, as speaking of many, but seed, as speaking of one;* and that one seed is Christ, and therefore there is no covenant or promise at all made to us, but onely with Christ, or to Christ.

*Object.
Gal. 3. 16.
opened.*

The Objection is weighty in outward appearance, and yet there is more in the Text against them that bring it, then for them; for the promises are expressly said to be made to *Abraham*, as well as to his seed, which is against the tenet they bring it for; Indeed it seemes thus far to make for them, that they are made only to one seed of *Abraham*, which is Christ, but in the other it makes flat against them, because they are made to *Abraham*, and therefore not to his seed onely, which is Christ, but to those that are faithfull and believing, as *Abraham* was. If therefore any will maintaine, that God makes no promise or covenant with us, but onely with Christ, then let them answer the Apostle in the same place, urged by themselves; Let them tell us how the promises were made unto *Abraham*, if they are made onely to Christ; Let them shew how the promise is made only to Christ, and yet with all made to *Abraham*, and then we will shew how they are made to Christ onely, and yet made to us also. Untill they have untyed this knot, we might leave them without further answer; But for the further satisfaction of those that desire to know the truth, I will endeavour to clear the Text, so as to take away the stumbling stone, lest any other should fall thereby.

Ans.

For the clearing then of this place, consider these five particulars.

1. How *Abraham* stands before God, and is to be considered of, when he receives the promise.

G 2

2. Con-

2. Consider what seed or seeds *Abraham* is said to be Father of.

3. How the name of (*Christ*) is taken in Scripture.

4. In what order the promise is said to come to the seed of *Abraham*.

5. Consider the Scope of the Apostle in this place; and these will give light to the thing in hand.

1. Let us consider how *Abraham* is to be considered of us, when the Apostle saith, *The promise is made to Abraham*. And to this I answer; That he stands as a publick person, as the common parent of all the faithfull to the worlds end, he stands as one receiving the promise by faith, not onely for himselfe, but for all that should imitate him in his faith; he stands as a pattern and example of all the children of God, who are to be justified as he was. Hence it is that in *Rom. 4. 1.* and *vers. 12. 16.* he is called *Abraham our father, the father of many Nations, the father of us all*, namely, of all that doe believe. As *Adam* in the Covenant of workes, entered into that Covenant, not onely for himselfe, but for all his posteritie; so *Abraham* entered into the covenant of grace with God, as the father of all the faithfull that should believe in *Christ*, as he did. In *Rom. 11.* he is said to be *the root*, into which all the people of God are grafted. Now this consideration gives us a little light, though it do not wholly cleare the doubt, helping to establish us in the truth; for as *Adam* entering into Covenant with God for himselfe, and his seed, they (that is, the seed) have thereby right to the promise of life by that covenant, in case they fulfill the condition; so here, *Abraham* taking the Covenant of God for himselfe, and his children, the promise and blessing doth thereby belong to them also. As his faith descends downe to us as his children, so his blessing conveyed by the promise, descends downe upon us also. Therefore saith the Apostle, *Gal. 3. 9. They that are of faith, are blessed with faithfull Abraham*.

2. Consider what seed, or seeds *Abraham* is said to be father to, and there is a double seed of his mentioned in Scripture; First, A carnall naturall seed, according to the flesh, proceeding from him by naturall generation, but still remaining in unbelief. And in this sense *Christ* speakes to those wicked unbelieving

lieving *Jewes*, which went about to kill him, acknowledging them to be *Abrahams* seed, *Joh. 8. 37.* meaning in respect of the fleshly generation, and yet *vers. 39.* he denies them to be *Abrahams* children; for then (saith he) if yee were *Abrahams* children, yee would doe the workes of *Abraham*; implying that they were not the children of the promise, therefore seeing *Abraham* must have a seed to inherit the promise, and they were not the seed; therefore *Abraham* must have another seed, besides the fleshly or naturall seed.

Therefore secondly, There is a spirituall seed, that walke in the faith and steps of the faith and obedience of *Abraham*, *Gal. 3. 7. 29.* And these are counted for the seed; according to that in *Rom. 9. 6, 7, 8.* they are not all *Israel* that are of *Israel*, proceeding from him by naturall generation, these are not counted for the true seed; there is therefore a spirituall seed beside the carnall; this the Apostle shews clearely, *Gal. 4. 22. 28, 29.* the Apostle saith, *Abraham* had two sonnes, the one by a bond-woman, the other by a free-woman; *Ishmael* the sonne of the bond woman, borne after the flesh, with all those that are like unto him, looking for righteousness by the Law, are the carnall seed. Again, *Isaac* borne by promise, with all those that looke, as he did, for righteousness and salvation by faith in the promise, they are the spirituall seed. Now mark, the promise is made to *Abraham*, and to his seed, not seeds, that is, not to both seeds, both carnall and spirituall, but onely to the one, which is the spirituall; that is, the promise of life is not made to that carnall seed which looks for life by the works of the Law, but to that seed onely, which looks for it by the promise. See how it was between *Isaac* and *Ishmael*, when God made a Covenant with *Abraham*, he made it not with both his sonnes, but onely with one of them, *Gen. 17. 19. viz.* with *Isaac*. *Ishmael* had some blessings cast in upon him for *Abrahams* sake, *vers. 20.* but the Covenant was established upon *Isaac*, the seed of promise, *Gen. 17. 21.*

As it is thus in the type, so in the antitype, Gods covenant is not made with those that are as *Ishmael*, which are borne after the flesh, and seek for life by the works of the Law; but with those that are as *Isaac*, the children of the promise, and seek for salvation by faith in Christ; those onely are counted for the true

true seed. And thus it is but one seed of *Abraham* which the promise is made unto.

Object.

But some will say, this is not the seed here meant, because this seed here meant, is called *Christ*.

Answ. 3.

Here then comes in the third thing to be considered; consider how the name *Christ* is taken in Scripture, and that is two wayes; First, Personally; Secondly, Mystically.

1. Personally, and that most usually, as in those places; *A Saviour Christ the Lord; In Christ are all the promises yea and amen; There is one Mediatour between God and Man, the man Jesus Christ.*

2. Mystically, not for *Christ*s person alone, but for the whole body of the faithfull united to *Christ*, and so it is taken, *1 Cor. 12. 12.* where the Apostle having spoken of the severall gifts powred upon the members of the Church, saith, *As many members make one body, so is Christ*; that is, (according to all Expositors) the body of *Christ*, the faithfull that are knit to him by faith, and it cannot be taken otherwise, and so it is taken here in this place, *Gal. 3. 16.* Marke then, there is *Christ* mysticall as well as *Christ* personall; And *Christ* mysticall, being the whole company of the faithfull, are this one seed of *Abraham*, to which the promise is made, as opposed to the carnall seed, which seeke for righteousness by the Law, which have no part in the promise.

But how may it appeare (will some say) that this is the Apostles meaning; that the name of *Christ* is so to be taken in this place, for *Christ* mysticall?

4. To cleare this therefore, mark the next point, namely, the order how the promise is made to *Abrahams* seed, and in what order the seed spoken of, cometh to partake of the promise; And that is thus; The promise is made first to *Abraham*, and then to his seed, to *Abraham* at first hand, and to his seed as second, in order from *Abraham*; *Abraham* is the root, his seed are as the branches, and therefore this seed being such a seed as cometh to have right to the promise, as second in order from *Abraham*, therefore this cannot be *Christ* personall, but mysticall, for *Christ* personall doth not come to have right to the promise from *Abraham*, but rather *Abraham* from *Christ*. Some more reasons to confirme this interpretation, you shall see afterwards.

5. Adde

5. Adde hereto, the consideration of the Apostles scope and matter which he hath in hand, and see whether this interpretation doe not agree with that also ; The scope then which the Apostle aymes at, is to prove that wee are justified not by the works of the Law, but onely by faith in Christ Jesus, and that whosoever believeth in him, whether Jewes or Gentiles, are justified by him, there being but one way of life for both people, *Rom. 3. 29, 30.* Now this one proposition (that all both Jewes and Gentiles are justified onely by faith in Christ) though it be but one compleat truth, yet it stands of three branches or parts contained in it ; for, first, there is in it, faith the instrument ; secondly, Christ the object ; thirdly, Jewes and Gentiles the subject to be justified: and though no one of these is in any part of the Apostles discourse excluded, yet in some passages he drives more especially at some one of them, and in other passages at another ; as for example, Chap. 3. 5, 6, 7. here he speakes more especially of faith, the instrument and means of our justification ; sometimes againe he points more particularly at the subject, or persons to be justified ; as in *ver. 8. 14.* mentioning the Gentiles ; sometimes he aymes especially at Christ the object of our faith, as *ver. 17.* The promise was made with respect to Christ.

Now because one of these branches (namely that which concerns the Gentiles) might seeme to be brought in by the Apostle besides or against the intent of the promise made to *Abraham* and to his seed (for it might seeme that the promise being so limited to *Abraham*, and to his seed, therefore the Gentiles which were not the seed of *Abraham*, were to have no part in the promise) therefore to remove this doubt, the Apostle shewes that the believing Gentiles are a part of that seed of *Abraham*, to which the promises were made ; as he saith, *ver. 7. Those that are of the faith, they are the seed of Abraham.* And if it be asked, how that can be ; he tells you, *ver. 29. That if we be by faith become Christs, then wee are Abrahams seed, and heires by promise :* so that, be we Jewes or Gentiles, if wee be of the faith of Christ, we are *Abrahams* seed, and partakers of *Abrahams* blessing. The reason whereof is given *ver. 17.* Because the promise of blessednesse was made to *Abraham*, and to his seed, with respect to Christ;

as being one with Christ, and no otherwise; so that when the Apostle saith, *The promise is made to one seed, which is Christ*; his meaning is as if he should have said, Whether they be Jewes or Gentiles that believe in Christ, and are one with him by faith, they are alike partakers of the blessing, because the promise is made to men, as they are Christs, and as they become one with him by faith.

And because the Apostle saw that some others might still object, that though it was thus before the Law, that men should be justified by faith, yet after the Law given, there was a new way of justification shewed, namely, by the works of the Law.

To this the Apostle answers, No; and gives a double reason of his deniall; First, That the Covenant or Testament of man is unalterable, no man may adde or alter any thing therein, therefore much more is Gods Covenant unalterable, *ver. 15.* Secondly, Because the Covenant was confirmed before in respect of Christ, or with respect to Christ, and onely to that seed which is by faith made one with Christ, and therefore being made to that seed onely which is Christs, and with respect unto Christ; it cannot be disanulled without disrespect and wrong doing unto Christ, *ver. 16.* And hereunto agrees that which follows, *vers. 17.* that the covenant was confirmed before with respect to Christ, Christ is the bond of the covenant betwixt God and us, so as if that covenant which God hath made with respect unto Christ, should be broken and disanulled, it could not but be a neglect cast upon Christ himselfe; but this cannot be, therefore the covenant made with respect unto Christ, and made with that seed which is Christs, and one with him, must needs stand fast, and never be disanulled.

Thus then we see, how the taking of (*Christ*) for Christ My-
sticall, agreeth both with other Scriptures, and with the scope of the Apostle in this place; and therefore, when they say the promise is made to Christ onely, and therefore not to us, I say it follows not; It is to Christ onely, and yet to us also, because it is to Christ mysticall, and not to Christ personall. And when they say it is to one seed, therefore not to us, being many. I answer, it follows not, if by many, they understād many persons, the persons of all the faithfull making up but one spi-
rituall

rituall seed, as the whole number of those that seek righteousness by the Law, do make but one carnall seed.

1. Thus much I grant ; first, that all the promises are made to Christ only, (even to Christ personall,) in this sense, if we mean to Christ, that is, with respect to Christ, as *Gal. 3, 17.* and that in him that are *Yea and Amen*, as *2 Cor. 1. 20.* But this doth not hinder but they are made to us also, they being in and through him confirmed to us.

2. I adde more, that those promises which do concerne us, are not onely made to us through Christ, but they are made first to Christ in our behalf; before they are made to us, because all the whole worke of our redemption and salvation was transacted between the Father and the Son before the foundation of the world, and is afterwards revealed to us in due time, as is evident, *Tit. 1. 2.* and *2 Tim. 1. 9.* But this doth not hinder but that the same promise is afterwards in time made to us also : Look as it is in covenants among men, while the childe is yet unborne, the Father takes conveyance of an Inheritance for him, which he keeps in his own hand till the child be born, and comes to yeares, and then he 'puts it into his own possession ; so it is here, we are for a time hid in the womb of Gods election, till we be brought forth by the grace of regeneration, during which time, we are not in our selves capable of receiving any promise of life made to us, but it is made to Christ in our behalfe, and he receives the promise from the Father in our stead ; but yet so, that when we come to be borne anew, the promises are made unto our selves, and we are put into possession of them.

3. I grant there are some promises made to Christ, not onely in our behalfe, and for us, but to Christs own person, (as we have shewed before, in speaking of the *Covenant* between the Father and Christ) but yet so, as that the people of God have also a right and interest in some of them : Such a promise is that in *Isai. 50. 7, 8.* which words imply a promise made to Christ; that though Christ did take upon him the sins of Gods people, yet God would justify him from them all ; and this promise Christ relyed on ; and yet this promise is by the Apostle applied to us also, *Rom. 8. 33.* that we should be justified by
H faith

faith in him: so also there is a promise made unto Christs person, *Isai.* 42.1. that he should be filled with the Spirit, yet not made unto Christ only, but unto us also, *Isai.* 44.3. from Christs person they are derived unto us; they belong unto him as the head, yet unto us as the members; and even those promises which are made thus to Christ, and to us both, may be truly said to be made to the one seed of *Abraham*, which is Christ, namely, Christ mysticall, Christ with all his body, consisting of all the faithfull, both *Jews* and *Gentiles*.

Before I proceed to Use, I will adde two or three Reasons more, to cleer this interpretation, that this seed is meant of Christ mysticall, not personall;

First, One was named before; because it is such a seed as comes to have right to the promise, as second in order from *Abraham*.

Secondly, Consider next, that when God saith to *Abraham*, *Gen.* 17.7. *I will be thy God, and the God of thy seed*; look what seed is there meant, the same is meant in this place of the *Galatians*, chap. 3.16. Now, what seed is meant, *Gen.* 17.7. the Apostle expounds, *Gal.* 3.7. They that are of the faith, are the children of *Abraham*, and *ver.* 29. they that are Christs, they are *Abrahams* seed, not onely Christ, but those that are Christs, are *Abrahams* seed, and heirs by promise; these therefore are the seed to whom the promise is made.

Thirdly, The Apostle in this place to the *Galatians*, speaks of such a promise, as whereby a sinner should receive justification, and forgivenesse of sin before God; for he is handling the matter of justification, and shews how a sinner comes to partake of the blessing of life, and righteousness; therefore he must needs speake of such a seed as stands in need of justification and righteousness, which do most properly agree to the faithfull.

Fourthly, The Apostle here speaks of two Testaments, one coming after the other, one disanulling the other, from which I reason thus; Look to whom the latter Testament of the Law was given, unto them was the first Covenant or Testament of grace given; now the latter Testament; or Covenant of the Law, was given to all the faithfull seed of *Abraham*; for saith the

Apostle,

Apostle, it is a School-master to bring them to Christ, *Gal. 3. 24.* Therefore to them also was the former Testament or promise given. That ye may the better discern the force of this reason, consider how the Apostle in treating of justification, delivers this heavenly doctrine; that a sinner is justified by faith alone in Christ, without works. Now he makes an objection; True, might some say, before the giving of the Law, justification was by free promise, but when the Law was given, then there was another way of justification appointed, at least to joyne works with the promise; and the former way of justification by free grace was disannulled by the latter, that is, the bringing in of the Law; here is the force of the objection.

Now, if we shall conceive the promise was made to one seed, and the Covenant of the Law given to another, and not both of them to the same seed, then there is no colour of reason in the Apostles objection; for if the promise of Grace was given to one seed of *Abraham*, that is, to Christ personall, and the covenant of the Law given to another seed, then one need not disannull the other, but they may both stand together; for if a man make two different covenants with two severall persons, they may both stand, the one not impeaching the other; but here is the strength of the objection, that it is supposed, that the two covenants are made with the same persons, and then there is some seeming appearance of one disannulling the other; therefore the strength of the objection infers cleerly, that both the promise of Grace, and covenant of the Law, was made to the same persons, to *Abrahams* seed, to all the faithfull, which are the children of *Abraham*: Thus this objection is answered, and the doctrine confirmed; that whatsoever salvation, &c.

CHAP. VI.

Contayning the uses of the former doctrine.

Use I.
The abundant
goodnesse of
God in ta-
king us into a
covenant
with him.

Why Abra-
ham fell upon
his face when
God told him
of making a
Covenant
with him.

TO let us see the abundant grace and kindnesse of God to us poor captives, vassels, wretched and undone creatures, that he should vouchsafe to enter into covenant with us; it was much in *David's* eyes, that *Jonathan* the heir of the Crown, should enter into covenant with him; how admirable then is this in our sight, that the great God of heaven and earth should enter into covenant with the sons of men? he hath herein stooped below himselfe, and hath lift us above our selves; this grace we may stand and wonder at, that the high God, who is free from all, and bound to none, no, not to the Angels in Heaven, is yet pleased for our good and benefit, to enter into bonds, and bind himselfe unto us in the bond of a covenant, to blesse us, and to do us good; this ought to be the admiration of heaven and earth. See how this affected *Abraham*, Gen. 17. 23. When *Abraham* heard that God would enter into covenant with him, *Abraham* falls upon his face before the Lord; as first wondring, and being astonished to hear and think of such a favour: Secondly, abased in himselfe, as unworthy to touch the hand of the high God, to make up the covenant with him, he was abased in himselfe, to see the Lord so abasing himselfe for his sake: Thirdly he falls upon his face, as thankfully acknowledging the grace offered: Fourthly, readily submitting himselfe to the Lords good pleasure and will, as one content to lye downe at Gods feet, submitting to the lowest conditions, to doe any thing, believe any thing, so that he might be partaker of this priviledge, to be in covenant with the great God: See also how this affected *David*, 2 Sam. 7. 18. *Who am I, O Lord?* &c. And hence it is, that the Lord mentions this as one of his speciall favours, which he vouchsafed to *Israel*, Ezek. 16. 8. that he entred into covenant with them, whereby they became his people; let us therefore herein see the abundant goodnesse of God to us. Who would not love and fear this God of glo-

ry, that is pleased to come downe and condescend to enter into covenant with us? who would not glorifie him for ever and for ever, and willingly bind himsele to serve and honour him? the more he hath abased himsele, to honour us, in taking us into covenant with himsele, the more let us exalt him and lift him up on high; as the Lord did with Christ, *Phil.* 2. 8, 9. because he humbled himsele, therefore he exalted him, and gave him a name above every name, &c. so should we exalt the name of the Lord our God, that he should take us poor worms, dust and ashes, into covenant and fellowship with himsele.

This lets us see in what way we must every one of us expect to receive the blessing of life and salvation from the hand of God; this concerns all neerly to look unto, we must enter into covenant with God, to take him to be our God, and to give up our selves to be his people; all men hope to be saved, and think that he that made them will save them; and though they live as strangers from God, and from his covenant, and will enter into no bonds with him, but walk after their own lusts, like the wild Ass-colt, that snuffes up the wind at her pleasure, though they break all bonds, and burst all cords, though they live without care and conscience of Gods covenant, yet for all this they hope to be saved; but such men deceive themselves, God conveys his salvation by way of covenant, and he doth it to those onely that are in covenant with him; therefore those onely without may fear of disapointing look for his salvation, that order their conversation aright, *Psal.* 50. 23. to these will the Lord shew his salvation; the loving kindnesse of God is upon those that fear him, and keep his covenant, *Psal.* 103. 17, 18. but all those that break his covenant, and will walke after their own hearts desire, they may look for salvation, but they shall be disappointed of it, and finde themselves inwrapped in the snares of death. God conveys his blessings onely by covenant, and this covenant must every soule enter into, every particular soul must enter into a particular covenant with God; out of this way there is no life; thereupon is the exhortation of Hezekiah to his people, *2 Chron.* 30. 7, 8. Be not you stiff-necked as your fathers, but yeeld your selves unto the Lord, (in the originall,

Use 2.

How necessary it is to enter into Covenant with God.

Jer. 2. 24.
Psa. 2. 35.

give

give the hand unto the Lord) that is, they should come and enter into covenant with God; he alludes to the custome of men, when they make a covenant or agreement, they strike hands, or take one another by the hand; so saith *Hezekiah*, *Give the hand unto the Lord*, that is, enter into Covenant with him to be his people, and then the anger of the Lord shall be turned from you. That this is the meaning, consider the same kinde of expression in other places, in *Eze. 17. 18.* The Prophet speaking of *Zedekiah*, saith, that he had broken the covenant, *though he had given the hand, &c.* that is, he broke the covenant which he had made by giving his hand: So *Ezra 10. 3. 9.* when the people reformed and entred into a covenant, *they gave their hands* that they would put away their strange wives. These places I bring to cleer that phrase concerning *Hezekiah*, *Give the hand unto the Lord*, that is, enter into covenant with God; this must we doe every one of us for his own part, give up our selves to the Lord, as a people in covenant with him; as for those that will not come within the bond of the covenant, but will walke at liberty after their own hearts, such shall never see peace, nor did they ever enter into the path of life. Such as will be saved, must become Gods covenanted people, this is the only way wherein we must expect life and salvation.

Quest.

If there be such a necessity of entring into covenant with God, what must wee doe that wee may get into covenant with him?

Ans.

How to enter
covenant with
God.

You must doe these five things:

I. Break your covenant with your old sins, and your lusts, or else God will not enter into covenant with you, *Mat. 6. 24.* you cannot serve two Masters; these are so contrary, that so long as you are in league with sin and the world, you cannot enter into covenant with God, take away the matter of provocation, which at first brake the covenant between God and you, and then there is one step made for your entering into covenant with him. Examine thine own heart, what is that which maintains the breach between God and thee, and makes God a stranger to thee, and put that away, though never so gainfull, never so pleasing a sin; without this, God will never enter into covenant with thee; thou canst not be in covenant with thy sin and

and God together, therefore breake thy covenant with sin, if thou desire to be in covenant with God.

2. Goe before the Lord as guilty of thy former rebellion, and unfaithfulnesse in breaking covenant with him, and judge thy selfe for it, lay downe thy selfe and life before God, confessing and acknowledging, that it were just, if he should destroy thee; condemn thy selfe for thy former rebellion against him, submit thy selfe to the good pleasure of his will; as *David* saith, *Here I am, let him doe with me as seemes good in his eyes*; put thy life into the mercifull hands of God, either to take it from thee, or to give it to thee againe, say unto God, If thou wilt save me, thou shalt shew abundant grace, if thou wilt destroy me, thou art just; goe before God with this spirit of submission, and seek peace from him, goe and put thy rope about thy neck, like *Benhadads* servants, and confesse thy own guiltinesse; without this, God will never enter into covenant with thee, God will have thee know, thou must take thy life as a free gift of grace, and that thou standest at his mercy either to save thee or destroy thee.

3. Come with an humble submission to yeeld up thy selfe to the obedience of the will of God; wee must receive from him the law of our life by which we must live. When you come to make a covenant with God, you must not come to give lawes unto God, but to take lawes from God; not to impose lawes upon him, that he shall save you so and so, but you must leave God free to make the conditions of the covenant after his own minde and will; think it honour enough that you may be a people in covenant with God, and have your life granted by covenant from him, but for the conditions, leave them to God, let him command and require what he will, he must be free, or else he will not make a covenant with you: This is that which *Hezekiah* exhorted to, to come and give the hand to the Lord, and serve him, we must come and make a covenant with God, as a servant with his Master, as Subjects with their Prince, a covenant of service, not to be our own Lords. The sonnes of *David*, and Princes of *Israel*, (when *Solomon* sate upon the Throne) came and gave the hand under *Solomon*, *1 Chron. 29. 24.* That is, they made a covenant with him, but it was with submission to his power.

power, which submission of theirs unto him, is implied in those words, *They gave the hand under Solomon*. And such is the covenant which we must make with God, we must give the hand *under God*, submitting to him, to be ruled by him. Thence it is, that we are called upon to deny our selves; *If any one will be my disciple, let him deny himselfe*, &c. we must not cleave to our selves, to our wills, and make our own Lawes, we must deny our own inclinations, wills and affections, refuse to be governed by them, and resign up our selves to the will of God; this is the resolution we must come unto, if we will enter into covenant with God; as it was in the sacrifice of the Law, he that offered it, laid his hand upon the head of it, as dedicating it to God, and quitting it from himselfe, as if he should say, I have no more to doe with this bullock, it is now the Lords, (that was in part the signification of that action) so if we will be the Lords people in covenant with him, we must resigne our selves onely and wholly to be for him, *Rom. 12. 1, 2.* we must present our bodies as a living and acceptable sacrifice, consecrate and devote them to God, to live unto him, and to be our own no more: as it is in a marriage-covenant, when a man and woman make a covenant, they doe resigne up themselves one to another, not to be to themselves any more; it is a marriage-covenant that we make with God, *I will marry thee to my selfe*, saith the Lord, *Hos. 2. 19.* therefore we must doe as the Spouse doth, resigne up our selves to be ruled and governed according to his will.

4. If we would enter into covenant with God, we must come before him in the name of a Mediator, that is, the Lord Jesus, in the mediation of his sacrifice we must offer up to the Lord a satisfaction for all our treacherous rebellion against him, in that sacrifice we must come and seek reconciliation, and the renewing of our covenant with God; without such a sacrifice, whereby Gods justice may be satisfied, there is no hope of a covenant to be made between God and you: As in the Law, *Exod. 34. 3. to 8.* they come and sacrifice, and so the covenant is made between God and them. Now these were types of Christs sacrifice; come therefore sprinkled with the blood of Christ, and say, Lord, here is the blood of the sacrifice, which maketh satisfaction

faction for my rebellion, and in this blood enter into covenant with me. They that make a covenant with God, doe it by sacrifice, *Psal. 50. 5.* And therefore in the mediation of Christs blood, and by faith in it, look for a re-union and knitting of God and us together.

5. After all this, that you have broken your covenant with your sins, judged your selves for them, submitted your selves to the will of God, and come in the name of a Mediator, then by faith look at the gracious invitation of God, and consider his readinesse and willingnesse to enter into covenant with you, though there be an infinite disparity between the God of glory and us, yet he is pleased to invite us to make a covenant with him; Consider that in *Esa. 55. 3.* *Come unto me, and I will make an everlasting covenant with you:* if you seek to him, he will not turne away his face from you, as *Hezekiah* saith to the people, *2 Chron. 30. 8, 9.* though he might turne away from you in wrath and displeasure, yet he will not, but will enter into a gracious Covenant with you; *He that cometh to me, I will in no wise cast off,* saith Christ, *Joh. 6. 37.* In that manner therefore goe thou and humble thy selfe before God, confesse thy treachery and rebellion, and look at God as having a golden scepter in his hand, and intreat him to enter into a Covenant with thee, and submit thy selfe wholly to be at his command, plead the promise of his grace, touch the top of the scepter, and take hold of the Covenant, and then certainly the Lord will enter into Covenant with thee, he will be a God unto thee, and take thee to be one of his people. Thus you see the way to enter into Covenant with God.

It may serve for all such as are already entred into Covenant with God, to admonish such to looke unto themselves, and to take heed they be not unfaithfull in the Covenant that they have made with him. Take heed of breaking Covenant, but let us walke according to the covenant that we have made with him. This the Lord expects, *Exod. 19. 8.* that if we enter into covenant with him, we should be carefull to keepe it. In the things of this life, a strict eye is had to the covenant; In all conveyances of Land, we look narrowly to the covenants, and if they be broken, all is gone. Now our life lyes upon our

keeping

Use 3.

Be faithfull in keeping our covenant with God.

There is no other Covenant to be made, if the Covenant of grace be broken.

Use 4.
Comfort to such as are in Covenant with God, and do desire to keep it.

keeping covenant with God ; labour therefore so to walke, that it may appeare that you have a care to keepe the covenant which you have made with God. Wee have made a covenant with him in our Baptisme, in our conversion and turning unto God, and coming to the Lords Supper. Now it is not enough to enter into Covenant, but wee must keepe it; wee have broken the first covenant of workes, take heed wee breake not a second, there being no more place for any more covenants : Now therefore cleave to the Lords Covenant, and live unto him ; Let there not be in any of us an unfaithfull heart to depart from the living God. If wee shall againe breake this second covenant with him, wee shall not onely misse of that salvation and life which wee hope for, but wee shall perish with a double destruction, wee shall pay for all our treachery and unfaithfulnesse in this Covenant. This concernes us to looke unto more then any people in the world, let us not breake Covenant with God twice. This aggravated Solomons sinne, that he sinned against God, which appeared to him twice. God made a Covenant with us, first in Adam, and now againe in Christ, and therefore let us take heed of breaking Covenant with him the second time.

It is a use of marvellous comfort, to those that do endeavour to walk uprightly and faithfully in covenant with God, in whose hearts God hath written his covenant, whom he hath made mindfull of it, and faithfull to keep it with him ; here is comfort for such, that the blessing of life and salvation is as sure to such souls, as the covenant of a faithfull God can make it ; the blessings promised in the covenant cannot faile them, God cannot break with them, if they breake not with him, he cannot lye, nor alter the thing which is gone out of his lips. When the saints sometimes think of the greatnes of the promises, on the one side, and consider their own poverty and vilenesse, the low and undone condition they have brought themselves into by their sins on the other side, the promises seem to them to be above hope and faith. As the Sun dazles the eye to look upon so glorious a light, so the great things which God hath promised in his covenant, do even dazle the eye of faith, and they thinke them almost impossible, that they should have such

such neer communion with God, and be made partakers of that everlasting happinesse, &c. These do even set faith it selfe at a stand; therefore look at *the stability* of the promise of God, he hath passed over those things by covenant, and he cannot be a covenant breaker, his covenant standeth faster then the mountains that cannot be moved, and therefore as long as they are *not above the promise* and covenant of God, neither let them be *above our faith and hope*; onely let us wait for them in the way of faith and obedience. It's said in *Psal. 25. 10. All the paths of the Lord are mercy and truth, to them that keep his covenant,* 1 Cor. 1. 9, *Faithfull is he that hath called you to the fellowship of his son Jesus Christ.* And to the same purpose is that of Moses, Deut. 7. 12. Therefore do but enter into covenant with God, and keep it with him, and then be confident of all that rich blessing which the Lord hath promised to his people. There is a promise made to Christ, *Esa. 49. 7.* that though he was despised of men, and abhorred of the Nations, and contemned by the Rulers, yet (though it was very unlikely in reason) Kings and Princes should bow downe to him, and worship him. But how shall this be brought to passe? this shall be done, saith the Text, *because of the Lord that is faithfull.* So though we be poor worms, yet the Lord hath promised to us life & glory, and a Kingdom. But can this be accomplished to such as we be? Yes, because of the faithfulness of God, who hath promised and undertaken to performe it. Therefore if God have made thee mindfull and carefull of his covenant, to walk in obedience to him, then know that the Lord is more mindfull of his owne covenant with thee, to performe unto thee all that mercy and blessedness which he hath promised to thee; and let this be a pledge unto thee of the accomplishment of all, even the care that God hath put in thy heart to walk in covenant with him.

C H A P. VII.

Concerning the agreement betwixt the Covenant of works, and the Covenant of Grace. And the first difference betwixt them,

What covenant it is by which God saveth men.

Two Covenants, of Works, and Grace.

3. Things considered concerning the Covenant of grace.



Thus we have heard the fourth generall observation, noted out of the Text. But now by occasion thereof, we will lanch a little further into the deep, having failed by the shore all this while, and enter into a consideration more particularly of the nature of that Covenant, by which God conveys life and salvation to his people.

There are two covenants which the Scripture makes mention of, one of workes, the other of grace; of both the Apostle speaks, *Gal. 4. 23, 24.* The one is the Testament or Covenant of the Law, that shuts up all under wrath, the other of grace, and that proclaimes liberty; the one is usually called the commandment, the other the promise; the one is contained in the Law, the other in the Gospel.

Now if it be demanded, what Covenant it is by which God communicates salvation to us:

I answer, It is the Covenant of Grace, and not the Covenant of workes, by which the blessing of life and salvation cometh.

For the more distinct handling whereof, we must consider these two things severally.

First, To shew what the Covenant of grace is.

Secondly, To shew that the Lord communicates his salvation by the covenant of grace, and not of workes.

Concerning the former, that we may discern what is the nature of the Covenant of grace; this I will set forth by considering these five things.

1. By comparing the covenant of grace with the covenant of workes; shewing both wherein they are alike, and wherein they differ.

2. By shewing the divers dispensations of the covenant, both before Christ, and since Christs coming.

3. By shewing what are the benefits which we receive by vertue of this Covenant.

4. By

4. By shewing the condition of the Covenant, what that is.

5. By noting out the properties of the Covenant.

1. For the first, compare the covenant of works with the covenant of grace; and therein first see wherein they are alike, and do agree, and that in sundry things.

1. They agree in the author of them; God is the author of both covenants, even the same God. The *Manichees* thought one God was author of the Law, (the covenant of workes,) and another author of the Covenant of grace, 'contained in the Gospel; but this heresie was exploded long agoe.

2. They agree in the parties contracting and making covenant together; both of them are made with us, God and man are the parties covenanting in both covenants, not as if one (the covenant of works) were made with us, the other (the covenant of grace) were made onely with Christ, but both are made with us.

3. They agree in one common end, which is, that God may be glorified in his creature, in the manifestation either of his justice or mercy, according to the nature of the covenant made with him, the glorifying of God is the common end of both.

4. They agree in this, that in both there is a promise of life and blessednesse; the Covenant of works saith, *Do this and live*; the covenant of grace saith, *Beleeve and live*; Life is promised in both; Now whether the same life be promised in both, or whether a terrene felicity and life here one earth, be promised in the one, and an heavenly in the other, as some think, or whether a heavenly life and glory in both, as some others thinke, I will not determine, it not being much materiall; It's enough to know that life and blessednesse was and is promised in both.

5. There is in both Covenants a condition required on our part, for the attaining of the life promised, we are not left to our liberty in either Covenant; neither of the two Covenants promise life absolutely, whether we obey or no, and whether we believe or no, but under the condition of faith or obedience, the promise of life is made.

6. Both Covenants require a perfect righteousness of us, that we may have life; no life is promised in either covenant, but

7. Things in which the Covenant of works and of grace do agree.

but upon the bringing in of a perfect righteousness before God, either of our own, or of anothers: the covenant of grace, as well as that of works, will make this good, that no unrighteous person shall enter into the Kingdome of God. Hence *Rom. 3.* last, the Gospel establisheth the Law, they agree herein, and doe not crosse one another.

7. Both Covenants are unchangeable, never to be reversed or altered. The covenant of grace is an unchangeable covenant, it is an everlasting covenant, more unchangeable then the covenant of the day and of the night, more unmoveable then mountains that cannot be moved, as *Esai. 54. 10.* & *Jer. 33. 20.* So likewise the covenant of works is an unchangeable covenant. *Mat. 5. 17.* *Heaven and earth shall passe away, but not one jot of the Law shall faile.* Though now in the estate of corruption, no man attains life by the covenant of works, yet this so comes to passe, not because the covenant is changed, but because we are changed, and cannot fulfill the condition, to which the promise is made; the covenant stands fast, but we have not stood fast in the covenant, but it is now become impossible to us, that we are unable to fulfill it; as the Apostle speaks, *Rom. 8. 3.* yea, it is the unchangeableness and stability of this covenant, which condemnes all the world of sinfull and ungodly men. The Law hath said, *Cursed is every one which continueth not in all things, &c.* And the soule that sinneth (and flies not to the covenant of grace) shall dye; This word takes hold upon them, and condemns them. Nay more, for the fulfilling of this covenant, the Lord Jesus Christ came downe from Heaven, and became man to fulfill that righteousness of the Law, which was now become impossible to us, *Rom. 8. 3.* So unchangeable is the covenant of works that rather then it shall not be fulfilled, the sonne of God must come downe to doe it. Thus wee see the agreements between the covenant of works, and the covenant of grace.

Wherein they differ.

But the principall and weightier consideration, is to set downe the proper differences between them, which some have gone about to darken and obscure, and doe make them agree too neare, and so make a compound of both Covenants, as if one should mixe wine and water together; whereby they doe disanull

disannull the nature of the Covenant of grace, and turne it into a covenant of workes. Herein therefore wee must labour the more carefully to set downe the true and reall differences between them, which being done, wee shall see the nature, both of the one and the other more distinctly, and clearly. The differences are many.

The first difference is in the condition of the Covenants, the one requires *doing*, the other *believing*; the one *workes*, the other *faith*; The one faith, *Doe this and live*, the other faith, *Believe and thou shalt be saved*; the way of life which the Law propounds, is, Doe these things comprehended in the Law, and doe them constantly, and then thou shalt live, as *Gal. 3. 12*. The Law saith, *The man that doth these things, &c.* But the condition of the Covenant of grace is faith, *Acts 16. 31. Believe in the Lord Jesus, and thou shalt be saved.*

Differ. 1.
The condition
of the two
Covenants.

But here a twofold doubt may be moved.

1. Whether faith be not required in the Law, in the covenant of workes.

Quest.

2. Whether workes be not required in the Covenant of grace. If both these be required, faith in the covenant of works, and workes in the covenant of grace; then how stands the difference between the two Covenants?

For answer to the first; when it is demanded whether faith be not required in the Covenant of workes?

Ans.

I answer, It is; but first, it is not the same faith; secondly, nor required for the same end, as in the covenant of grace. To explaine this, I say, the covenant of workes requires faith, and that in a threefold act thereof.

How the cove-
nant of works
requires faith.

1. In regard of dependance upon God, the fountaine and author of all good; wee were not in our first and best being which wee had by creation, wee were not (I say) so perfect, but wee stood in need still to depend upon him that had created us, for the continuance of that being which he had given us. It is imprinted in the nature of every creature to depend for sustentation upon that from whence it had its beginning; as the chicken upon the hen, &c. So the whole creation looks backe unto him that made it, for preservation in their being, as *Psal. 104. 21. 27. & Psal. 145. 15.* And if it be so in these

un-

unreasonable creatures, thus to depend upon their Creator, then was the same in man much more; the covenant of the Law required this faith of man in the beginning, though now we be as Gods in our owne eyes, selfe-sufficient, depending upon our selves, and none else, for all the good we hope for; yet at the beginning it was not so. But man was to depend upon God for his being, and well-being.

2. Another act of faith required in the Law, was a perswasion that God was well pleased with him, whilst he walked in the way of love and obedience to his Creator, he was to believe without feare and doubt, that so long as he obeyed the will of the Lord, he was well-pleased with him.

3. He was to believe the blessing of life promised in that covenant, and to expect it according to the promise. In all these regards faith was commanded in the Covenant of workes.

Object.
Why faith is
not mention-
ed in the co-
venant of
workes.

Answer.

It may here be demanded; If faith be required in the covenant of workes, why is it not expressed in plaine words, as well as doing? the covenant of workes saith; *Thou shalt love the Lord thy God, and serve him*; but it doth not call for any act of faith at all.

The reason thereof is, because when the covenant of workes was made with man, he was then in his integritie, sin was not yet come into the world, and therefore there was no cause for man to doubt of Gods love, and acceptation of him. But having received so great benefits from God, made after his image, but little inferior to the Angels, and having dominion given him over all the workes of Gods hands, he was now to be put in minde of his dutie towards his creator, and therefore was to be stirred up to love, honour and obey him, no need was there to stirre him up to believe Gods goodnesse towards him, of which he had no cause to doubt. But when God cometh to make a Covenant of grace with man, he finds him in his sin and rebellion, full of feares and doubts, and therefore had need to be encouraged to believe that God will be reconciled; but then it was not so, there was then nothing to cause distrust, and therefore faith was not expressed in that covenant, yet faith was then required, as wee have shewed, though *not the same faith* that is required in the covenant of grace. But they differ in three things.

How the faith
required in
the covenant
of workes, dif-

1. The

1. The covenant of workes commandeth faith in God as a creator, to preserve our being, but not as a redeemer to deliver us from misery. *Adam* was not bound to believe on God as a redeemer; for then he needed no redemption. But the covenant of grace, requires faith in God as a redeemer; redeeming us from sinne and misery. The *Jewes* professed they believed on God, but by what faith? When the faith of the Gospel was preached unto them by Christ and his Apostles, they counted it a strange thing, they clave to the Covenant of workes; They therefore believed on God as a Creator, but believed not on grace revealed in the Gospel; by this faith they believed not on him.

2. The Covenant of workes required faith to believe in God loving mee, as created holy, and continuing in the same puritie and holinesse before him, and no further; but the Covenant of grace commands faith to believe in God loving us, and pitying us lost sinners.

3. The faith required in the Covenant of workes, was mutable, as was all the righteousness required in that Covenant, and so might be lost, as afterwards it was by the sinne of *Adam*; but the faith required in the Covenant of grace, is such as is begotten of an immortall seed, 1 Pet. 1. 23. and therefore cannot be lost, but abides and continues for ever; It is a faith that cannot faile, Luk. 22. 32.

Thus yee see the same faith is not required in both Covenants; Secondly; It is not required in the Covenant of grace for the same end as it was in the Covenant of workes; In the Covenant of workes, faith was required as a part of that righteousness which the Law required, it is one of the duties of the Law; but in the covenant of grace it is required not as any part of our righteousness, but onely as an instrument to receive and apprehend the righteousness which is wrought for us by Christ; and therefore the faith required in the Covenant of workes, was a giving unto God, but the faith required in the Covenant of grace, is onely a receiving from God, that which he freely offers us.

So that if the question be asked and stated thus, Whether the Law and Covenant of workes, doe require the same faith, and to the same end, as the Covenant of grace doth.

K

Answer,

fers from that which is required in the Covenant of workes.

Joh. 8.

Faith required for different ends in the two Covenants.

Quest.

Ans^w.

I answer, No, it doth not; as is evident by that of the Apostle, *Gal. 3. 12. The Law is not of faith, (i)* it is not the doctrine of faith, requiring faith, and promising life upon believing; but the Law saith thus, *The man that doth these things shall live in them*; as if he should say, the Law requires not believing, but doing; therefore those are deceived that would bring in the faith of the Gospel, to be required in the Law.

Quest. 2.

Ans^w.
How workes
are required
in the Cove-
nant of grace.

For the second doubt, whether doth not the Covenant of Grace require workes, as well as doth the Covenant of works?

I answer, It doth; as is evident, *Titus 2. 11. 14. The grace of God that bringeth salvation, teacheth us to be zealous of good workes*; and *Mat. 5. 16. Let men see your good workes, saith Christ*; though Christ preached not a covenant of workes, but of grace, yet he calls for good workes. But marke the difference,

1. The covenant of workes doth not require workes for the same end, as the Covenant of grace, for that requires workes as the matter of our justification before God; so saith *Moses*, (understanding him in a legall way) *Deut. 6. last, This is your righteousness*; but the covenant of grace requires workes not as a part of our righteousness, but that thereby we should glorifie God, and manifest it that we are made righteous by Christ. *James 2. we are thereby declared to be righteous*; the godly conversation of a Christian maketh it evident to the consciences of men, that he is a justified man.

2. The workes that are required in the Covenant of grace are not required from the same beginning; the Covenant of work requires workes to be performed from our own strength and ability received in the creation, it presupposeth ability in our selves to do what it requireth. But the covenant of grace requireth workes to be done by the helpe of the spirit of Jesus Christ, *Phil. 4. 13. I can do all things, saith the Apostle, through Christ strengthening me*; that is, the power which the Covenant of grace directs us unto.

3. The Covenant of grace doth not require workes in the same order as the covenant of workes doth; for the covenant of workes requires workes first, and then faith to believe ourselves beloved unto life; but the Covenant of grace requires

fai

faith first, and then that we bring forth good works; therefore faith the Apostle (*Titus 3. 8.*) *Let them which have believed, be carefull to shew forth good works*: He doth not say, Let them which have done good works, believe; but first believe, and then do good workes; he placeth faith before workes; and hence it is that the obedience of the Gospel, is called *the obedience of faith*, *Rom. 16. 26.* as following faith and springing from it. Thus then the difference of the condition of the covenants remaineth: the one covenant commanding workes, the other faith.

Let therefore every soul look unto his faith, that expects to receive the blessing of life, by faith we are brought into covenant with God, and are enabled to wait for the blessing of it; *Those that are of faith, are blessed with faithfull Abraham*, *Gal. 3. 9.* Though there be imperfection in your works, yet if your faith be working, and it be not a dead faith, but fruitfull, manifesting it selfe in an *holy* life; here is comfort, it is faith that gives interest in the Covenant of grace, let it appear that it is a faith unfained, and this is the condition, to which God hath promised life and salvation.

C H A P. VIII.

The second difference betwixt the covenant of workes, and of grace, where the Covenant at Sinai is handled, shewing what Covenant it was, whether it was of workes, or of grace,

THe second main difference is this, namely, that the Covenant of workes is made without a Mediator, to mediate between God and man. But in the Covenant of grace there is a Mediator coming between, to unite God and man together, and make them one. Hence *Heb. 9. 15.* Christ is called *the Mediator of the New Testament*; so also *Heb. 12. 24.* But the first Covenant of workes had no Mediator. The reason of this difference is, because when God came to make a Covenant of workes with *Adam*, then there was no disagree-

Use.

Differ. 2.

One Covenant was without the other made by a Mediator.

ment between God and man, man was yet righteous, perishing in that innocency and righteousness in which he was created; there was yet no breach made, the heart and mind of man answering to the mind of God; and therefore there was no need of a Mediator to bring them together; But when the Covenant of grace is made with man, there is a former breach between God and him, and so there is need of a third party, of a Mediator to make them one. Hence is that in *Gal. 3. 20.* *A Mediator is not a Mediator of one*; whiles we are one with God, there is no need of a Mediator, no more then there is need for one to mediate between a man and himselfe, (this is the ordinary interpretation of that place, though it may probably beare another sense) and so it was betwixt God and man in the beginning, there was no variance then between them by sin, then God made a Covenant with man, as with his friend, as *Abraham* is called *the friend of God*, but when sin had made a breach between God and man, then strangeness and enmities followed, God is estranged from us, and we are enemies unto God, so that without a Mediator, wee can never come to be united into Covenant againe. Now man feares and trembles to come before God, and God being offended, cannot be at peace, unlesse his Justice be satisfied; Therefore when *Adam* had once sinned, he feared to come into the presence of God, and hid himselfe, till God revealed and made knowne to him the Mediator of the Covenant, that *the seed of the woman should break the Serpents head.*

Object.

The Covenant of works was delivered to the children of *Israel* at Mount *Sinai*, by the hand of a Mediator, *Gal. 3. 19.* and so this difference is taken away.

Answer.

I grant the Covenant of workes was then revealed and made knowne to the children of *Israel*, as being before almost obliterated and blotted out of mans heart, and therefore God renewed the knowledge of the Covenant of workes to them.

I grant also that the Law was given to them by the mediation of *Moses*, who was a Mediator betwixt God and them.

But

But I adde withall, that the Law though it contain the sum of the Covenant of workes, yet was not delivered unto that people for this end, to stand between God and them as a Covenant of works, by which they should be justified and live, but onely as it was subservient and helpfull unto them, to attaine the end of the former Covenant of grace, which God had made with them in their Fathers; God had promised *Abraham* to be a God to him, and to his seed, but now the *Israelites* having been long trained up among an ignorant and idolatrous people, they little knew what need they had to fly to the promise of grace, and therefore the Lord now reveales his Law to them in that manner, to make them see by the terrors of the Law, that they cannot come neer unto God thereby; this was the Lords end in giving the Law unto them, and not to stand between God and them as a Covenant of life, by which they should live. This is evident by that of the Apostle, *Gal. 3. 19. Wherefore then serveth the Law?* The Apostle had before proved that we are justified by faith in the free promise, and not by workes; some then might object, Why was the Law then given to the children of *Israel*? The Apostle answers, it was given to restrain transgression, to convince men of sin, and to be as a *School-master to bring them to Christ*, *Gal. 3. 24.* These then were the ends of giving the Law; First, That the knowledge of sin might abound, *Rom. 5. 19, 20. The Law entered that sin might abound*, that is, the knowledge of it, that man might know his sin; Secondly, To lead them to Christ; Thirdly, To restrain the transgression and sin of man, and to keep them in obedience. But not (as I said) to stand in the forme of a Covenant, for them to be justified and saved thereby.

The Law is to be considered two wayes; First, absolutely, and by it selfe, as containing a covenant of workes; Secondly, dependently, and with respect to the covenant of grace.

1. Absolutely, alone by it selfe, and so it was given as a covenant to *Adam* in the beginning, and so considered, it shews the way and means of life, by which we might live.

2. Respectively, as having reference to the Covenant of grace, and so it was given to the children of *Israel* at Mount

Sinai,

3.
The Cove-
nant at *Sinai*
was not a co-
venant of
workes.

Sinai; both as antecedent and consequent thereto. As antecedent to it, to prepare them for Christ, and the Covenant of grace; and also as subsequent to it, to teach them how to walke and please God, when they were entred into a new covenant with him, and thus was it given unto them.

And here because some may doubt of this truth, I will therefore lay downe some grounds to confirme it, and to make it cleare, that the covenant made with *Israel* at Mount *Sinai*, was not a Covenant of workes.

Argu. I.

That Covenant which God made with *Israel* at Mount *Sinai*, had Circumcision for the signe and seale of it, which was the signe and seale of the same Covenant which God made with *Abraham*, Gen. 17. And therefore this Covenant made with *Israel*, having the same signe and seale with the other made with *Abraham*, it was the same Covenant also; For if the Covenant had been altered, the seale should have been altered also, the seales of the one Covenant not being futable to the other: It were now absurd, to bring in the seales of the Covenant of workes made with *Adam*, and to annex them to the Covenant of grace, now made with us in Christ; and no lesse inconvenient were it, to put the seales of the Covenant of grace, to the Covenant of workes. Now if this Covenant made with *Israel* was the same with that which was made with *Abraham*, (having the same seale and confirmation) then surely it was not a covenant of workes, but of grace, because the covenant made with *Abraham*, was a covenant of grace, and not of workes, Rom. 4.

Object.

But it may be said, that Circumcision was a seale of the covenant of workes, else how doth the Apostles Argument hold, which he urgeth, Gal. 5. 3. where he saith, *If yee be circumcised, yee are bound to keepe the whole Law*? As implying that Circumcision was a seale of the covenant of workes, binding them to the observation of the whole Law, that they might be justified thereby; even as Baptisme binding us to believe on Christ for forgivenesse of sins, is therefore called a Sacrament of the Covenant of grace.

Ans.
Circumcision
considered
two wayes.

Wee must consider Circumcision two wayes: First, According to its primitive institution, as it was appointed by God un-

to *Abraham*; and then, as it was abusively urged and intended by those Judaizing Apostles, which fought to corrupt the truth. In the Primitive institution of it, it was appointed to be a seale of the covenant of grace, as is evident, *Rom. 4. 11*. But the false Apostles urged it as a worke of the Law, as a dutie and worke to be done necessary to justification and salvation. Now the Apostle in saying that *if they were circumcised, they were bound to keepe the whole Law*, doth not look at the Primitive institution of it, but hath respect to that which the false Apostles intended, urging Circumcision as a work of the Law, necessary to their justification and salvation; and thus taking it, the Apostle doth truly tell them, that if they were circumcised in this manner, and to this end, they were bound to keep the whole Law, because by what reason Circumcision was necessary, by the same reason all the rest of the Law was necessary also; and if they were bound to observe Circumcision, to be justified by it, then were they also bound to observe the whole Law, because if we be justified by workes, wee must doe all the Law to obtaine justification by it. This is the Apostles intent, but this doth no more prove circumcision to be a seal of the covenant of works, then our Baptisme is. Concerning which, I may say as much as *Paul* doth of Circumcision, if any shall esteeme Baptisme as a worke by which to be justified, I will then say to such a one, that if he be baptized in this manner, and for this end, to be justified by it, as by a worke, that then he is bound to keepe the whole Law.

But did not Circumcision in the Primitive institution of it, bind them to the observation of the whole Law?

Yes, but not in that sense as now wee speake of, it bound *Abraham*, and all his seed, and all such people as should joyne themselves unto them, to observe all the ordinances and commandements of God. But how, not as workes to be justified by, but as meanes by which they should testifie themselves to be a separated people, severed from other people of the world, having peculiar Lawes given to them to walke by. They had ceremonies to lead them to Christ, such as no other people had; they had Judgements and Lawes of State, given by God himselfe, so as no other people of the world had the like; they had

the

Quest.

Ans.

How Circumcision did binde them to keepe the whole Law.

the Morall Law revealed unto them more fully then any other people; and in the observation of all these, they were to testifie themselves to be the people of God, not communicating with the Lawes of other Nations, but walking in their owne, but yet not so as to iustifie themselves thereby. Circumcision bound them to the observation of the Law, in the former way, but not in the latter.

Argu. 2.

The covenant of workes binds not to the observation of the ceremoniall law, but of the Morall onely; but that covenant at Mount *Sinai*, bound them to the keeping of the Ceremoniall law, and therefore was not properly a covenant of workes. Hence saith the Apostle, *Heb. 9. 1. to 6. That the first Testament or Covenant had ordinances of divine service, &c.* By the first Testament, meaning the Covenant delivered at Mount *Sinai*. Now these ordinances mentioned by the Apostle, were types and figures of spirituall things, belonging to the Church of the new Testament, and did appertaine to the covenant of grace, signifying the blessings wee receive by Christ; and if these ordinances respecting Christ, were given in the first Testament or Covenant, then surely that Testament or Covenant was not a Covenant of workes.

Argu. 3.

That Covenant which did so convince of sinne, as that it did also shew the way of expiation of sin, and of forgivenesse, could not be a covenant of workes, for the covenant of workes onely convinceth of sinne, and condemnes for sinne, but shews not the way of expiation of sinne. But this covenant at Mount *Sinai*, did so convince of sinne, that withall it shewed the way of forgivenesse; for it taught men to looke for righteousnesse by the blood of the sacrifice, which was (in type) the blood of Christ, and therefore it so revealing and shewing Christ, it could not be the covenant of workes.

Argu. 4.

The covenant of workes was in *Adam* made with all, none excepted, not with one people more then another. But this covenant made with *Israel*, was made with them, as with a select, chosen, and peculiar people, whom God had taken to himselfe out of all the people of the earth: and thence is that Preface before the Law, *I am the Lord thy God, that brought thee out of the Land of Egypt*; God had separated them to himselfe from *Ægyptians*,

Egyptians, from *Canaanites*, from *Edomites*, &c. and then revealed his Covenant unto them; therefore this covenant made *with Israel alone*, cannot be a covenant of workes, which is made with all flesh.

That covenant which God made with *Moses* his person, was not a covenant of workes, but of grace; but the covenant which God made with them, was the same which he made with *Moses*, as appears, *Exod. 34. 27.* therefore, &c. If any shall say, that God then made a covenant of workes with *Moses*, then it must follow, that *Moses* was not now, nor before, under a covenant of grace, which is contrary to the Apostle, *Heb. 11. 23, 24.* when he saith, *By faith Moses when he came to yeares, &c.* or else, if he were before, and now, under the covenant of grace, and yet now God makes another covenant with him, putting him under the covenant of workes, then a man may be at the same time under both covenants, of workes and grace, and so both under blessing, and curse, and in a state both of life and death.

If it had been a covenant of workes which God made with *Israel* at Mount *Sinai*, then should he have called them from a covenant of grace, to a covenant of workes, from a covenant of life, to a covenant which now (in this estate of corruption) ministers nothing but death, which is contrary to the Apostle, *Gal. 3. 17.* where he shews the Law cannot disanull the former Testament; This were to make the Lord goe from a covenant of grace to a covenant of workes, and it were the same in effect, as to make them perfect by the flesh, when the Lord had begun with them in the spirit, *Gal. 3. 3.* God carries on his people from faith to faith, from grace to grace, and not from grace to workes. Therefore the covenant then established with them, was not a covenant of workes, for them to expect life by, but only the covenant of workes was then revealed with reference to the covenant of grace.

That covenant which was made by a sacrifice coming between, and confirmed by the blood of the sacrifice, that covenant is not a covenant of workes: but this covenant was so made and confirmed, *Exod. 24. 2, 3, 4, 5, 6, 7, 8.* that sacrifice typed the sacrifice of Christ, that blood typed out Christs blood, but Christs blood doth not confirme the covenant of workes, but of grace.

L

That

Argu. 5.

Argu. 6.

Argu. 7.

Argu. 8.

That Covenant which did promise and conferre the spirit of grace, is a Covenant of grace and not of workes, as the Apostle shews *Gal. 3. 2.* where he saith, That the *Galatians* received the spirit, not by the workes of the Law, that is, by the doctrine of workes, but by the hearing of faith, that is, the doctrine of faith preached. But this covenant made at *Sinai*, did promise and conferre the spirit, as is expressed in *Hag. 2. 5.* where the Lord saith to the *Jewes* returned out of their captivity; According to the word that I covenanted with you, when yee came out of *Egypt*, so my spirit remaineth among you, feare yee not. This covenant therefore conferring the spirit of grace, was a covenant of grace, and not of workes.

But against this some doe object divers things.

Object. 1.

They say the covenant made with *Israel* at Mount *Sinai*, had not Christ for the Mediator of it, *Heb. 8. 6.* But Christ was the Mediator of the covenant of grace, ever since that covenant was first made, even in the time of *Adam*, *Gen. 3. 15.* and of *Abraham*, *Joh. 8. 56.* and of *Moses*, *Acts 15. 11.* and afore his coming in the flesh, as well as since, *Heb. 13. 8.*

Ans.
Christ was
Mediatour of
the old Cove-
nant, and how.

I grant that Christ was not in his own person visible Mediator of that covenant, yet in his type he was; for when *Moses* stood betwixt God and them, *Deut. 5. 5.* and when as a Mediator he tooke the Law from God to deliver it unto them, *Gal 3. 19.* he did not so stand in that place of Mediator, in his owne name, but in the name of Christ, as representing Christ, of whom he was therein a type and figure, so that what *Moses* did in that Mediatorship, Christ did it in him. It is said of Christ, *1 Pet. 3. He went and preached to the old world in the Ministry of Noah*; so he went and was Mediator between God and *Israel* in the ministry of *Moses*; and as *Aaron* was Mediator between God and them in the Priestly office, so was *Moses* in the Prophetick office, and yet neither of them in their owne names, and for themselves, but both of them as they were types of Christ; and thus Christ was Mediator of that typicall covenant in his type, and afterward Mediator of the Evangelicall covenant in his owne person.

Object. 2.

The covenant of grace is said to be established upon better promises, then the first Covenant made at Mount *Sinai*, *Heb. 8. 6.*

Now

Now these *better promises*, are promises of life upon better conditions, (*i*) upon condition of faith in Christ, and not upon that impossible condition of perfect obedience to the Law. The covenant of grace therefore being built upon better promises then the former covenant at Mount *Sinai*, therefore the covenant at Mount *Sinai* cannot be a covenant of grace, because the promises of the covenant of grace are alwayes the same, *Acts* 15. 11.

As wee read of better promises, so wee read also of a better Testament, and better sacrifices, *Heb.* 7. 22. & 8. 6. & 9. 23. Now mark, shall we from those better sacrifices of the new Testament, conclude that the former Testament which had sacrifices, though it wanted these better sacrifices, was a covenant of workes? No, the covenant of workes (taken properly) hath no sacrifices at all. The same, I say, concerning the better Testament, *Heb.* 7. 22. & 8. 6. Where the comparison is betwixt the Testament under the Messiah, and the Testament under *Levi*, as the verses before doe make manifest: the Testament under the Messiah is called a *better Testament* then that under *Levi*; yet was that Testament under *Levi*, a Testament or Covenant of grace, and not of workes. This therefore I conceive, that those *better promises*, are not so called in regard of the substance of the promises, but of the manner of propounding them; Even as the sacrifices of the new Testament, are said to be better then the sacrifices of the old, not in substance, but in the manner of exhibiting; (If I may so speake) they had the same sacrifices in substance, as wee have, even the Lambe slaine from the foundation of the world, *Rev.* 13. But he was then slaine onely in types and figures, not really or personally. But now in the new Testament, there is a reall and personall offering up of Christ himselfe, and not in the type onely, and therefore it is called a *better sacrifice*. And so it is in the promises; the promise of eternall life was then made, but how? seldome plainly expressed, but shadowed over in the promise of their dwelling in the land of *Canaan*, which was to them a type of heaven; but now wee have the promise of eternall life plainly and nakedly set before us: so that wee may say as they said, *Job.* 16. *Now speakest thou plainly, and speakest no parables*, now the Lord speakes to us

Ans.

How the promises of the new covenant are better, then of the old.

without putting such vailles before our eyes, which held them that they did not see into the end of that which was spoken; so as now, in this sense, our promises are better then theirs, because more clearly and plainly revealed. In a word, the Covenant under the Messiah is compared with the Covenant under Levi: the sacrifices of the one, with the sacrifices of the other; the promises of the one, with the promises of the other; Looke then, how the one is better, so are they all; as the sacrifices of the one are better then the sacrifices of the other, so is the Testament, and so are the promises; which bettiernesse, is not in the substance, but in the manner of revealing.

The Covenant made at Mount *Sinai*, was the Covenant of the Morall law, which is the Covenant of workes.

This objection is answered by that which was before delivered of a two-fold consideration of the Law; 1. Absolutely; 2. With respect to the Covenant of grace, and as dependant on that, and thus onely it was delivered to them, and not as a Covenant by which they should be saved, no more then it is to us, though wee have it in our Bibles.

Though the Morall Law was then given them, yet there was more then that Law delivered to them, namely, all the ordinances of the Ceremoniall Law, which belong to the covenant of grace, and not of workes, and all of them together made up but one covenant, wherein they were to walke with God.

The first Testament delivered at Mount *Sinai*, was such, as no salvation could be attained by it; for therefore it is said, *not to be faultlesse*, Heb. 8. 7. But the Covenant of grace did alwayes bring salvation. Therefore, &c.

That Covenant did give life, and salvation was attained by it; and though it be said *to be faulty*, yet not so as to hinder or debar from salvation, but onely it was defective, *in respect* of the full perfection of the new covenant, as it is now revealed. It was not so cleare and manifest as now it is, there was then a defect in comparison of what it is now, by the revelation of Jesus Christ, but not faulty, so as that interpretation would make it. Compare herewith *Heb. 10. 1, 2, 3, 4.*

This is made a difference betwixt the covenant of grace, and the covenant at *Sinai*, that the covenant of grace promi-

seth

Vid. Ames. in
Bellarm. E-
nervat. tom 3.
p. 39.

Object. 3.

Ans. 1.
The morall
Law was not
given to Israel
as a covenant
of workes.

2.

Object. 4.

Ans.

See Calv. Inst.
lib. 2. cap. 11.
sect. 8.

Object. 5.

seth forgiveness of sins, and the writing of the Law in our hearts, which the former covenant at *Sinai* did not. Therefore it was not a covenant of grace, but of works.

It is true, the covenant at *Sinai* did not promise forgiveness of sins, *scil.* so clearly; and the writing of the Law in our hearts, *scil.* so abundantly, in so full a measure, as the new covenant doth, but if from the denying of the *full* measure, we shall deny the whole benefit in *any* measure, this will not follow: no more then this followes, that because the Prophets did not reveale Christ so plainly as the Apostles, therefore they did not reveale him at all. They had types of the forgiveness of sins in the killing of the sacrifice, in putting their sins upon the head of the Goat; So also the Law was written in their hearts, else *David* could not have said, *Thy law is within my heart*, but not so fully as in the new manifestation of the Covenant under the Gospell. In *Iob.* 7. 39. it is said, *The Spirit was not yet given, because Jesus was not yet glorified*; not but that the Spirit was given in a measure, but not so abundantly as after his ascension. So here, &c.

Ans.

But in *Gal.* 4. 22. 24, 25. the Covenant at *Sinai* is expressly distinguished from the new Covenant or Testament; the Covenant at *Sinai* being signified by *Hagar*, which brings forth Children to bondage, who was cast out with her Son, and had no inheritance with *Isaac*, the Son of the free woman, therefore the covenant at *Sinai* must needs be a covenant of works.

Object. 6.

It is not to be denied, but that the Law which is the summe of the covenant of works, was then published at *Sinai*; but we must withall remember what was before expressed, concerning the twofold consideration of the Law; First; Absolute, in it selfe, as it was given to *Adam*; Secondly, Respective, depending upon the promise of grace, in which respect it was given to that people of *Israel*. Now the Apostle speaks of the Law and covenant of works both wayes. First, he speaks of it in the relative consideration, as it had respect to that people, and to the covenant of grace before made with them in *Abraham*, and of this consideration of it, he speaks from Chapter 3. 17. to Chapter 4. 21. and then from the beginning of ver. 21.

Ans.

of

of the fourth Chapter, to the end of the Chapter, there he begins to intreat of the Law, as simply considered in it selfe. And indeed, if we so consider it simply by it selfe, it doth containe nothing but a covenant of workes, and begets children to bondage, which shall have no inheritance with the children of promise, which lay hold of the new Covenant; but yet the former truth still holds firme, and unshaken, namely, that it was not a Covenant of workes, as it had respect to that people, that is, it was not given to them with intent that they should look to be justified, and to live thereby, but only to lead them to Christ, and to restraine transgression, as the Apostle fully shewes in the third Chapter. This two-fold consideration of the Law here spoken of, is evident to any that doth with attention read those two Chapters, and attends to the scope of them; for that which the Apostle speakes concerning the Law, and the *Jewes* being under the Law, Chap. 4. 1, 2, 3. &c. cannot be meant of those that are under it; as under a Covenant of workes, but of those that were Children of God by grace, though yet under age, &c. Again, that which he speakes of the Law in Chap. 4. 29, 30. with the verses before, from *ver. 21.* to the end, cannot be applied otherwise then to the children of the Law and Covenant of workes, strictly and properly so called. And therefore this two-fold consideration of the Law is grounded upon the Text it selfe. And the Apostle ariseth from one of these unto the other; First, speaking of the Law, as it had reference to that people, shewing for what end it was given unto them, which he handles, Chapter 3. 17. to Chapter 4. 21. and then falls to an absolute consideration of it in it selfe, shewing the danger of being under the Law, being so considered simply as a covenant of workes, namely, that it casts us out of the inheritance, which is given onely to the children of promise; the covenant then which God made with *Israel* at *Sinai*, was a covenant of grace, God renewing with them the former covenant made before with them in *Abraham*, but withall did then shew them the covenant of workes, what it was, thereby to force them to cleave unto the former promise of grace.

The summe is, that though the Law (which contains the

cove-

covenant of workes) was delivered to the *Israelites* at Mount *Sinai*, by a Mediator, (*Moses*) by reason of that reference it had in them to the covenant of grace, yet was it not so given by a Mediator unto *Adam*, to whom it was given as a meer covenant of workes, by which he should live. And in this appears the difference between the one covenant and the other, the covenant of workes is without a Mediator, there being no breach between God and man, when the covenant of works was given. But the Covenant of grace is by a Mediator, to make up the breach which sin hath made between God and us, so as now in this estate of sin, there is no peace with God, no blessing from God, but it must be obtained by the Mediator between God and man, *Jesus Christ*. Hence is that, *Ephes. 2.13, 16. 18.* where the Apostle shewes how both Jewes and Gentiles are made neer to God by *Christ*; *we were aliens and strangers, but now are made Citizens with the Saints, and of the household of God, and have entrance and acceſſe to the Father by Christ*. Neither is there any other blessing to be looked for, but as it comes to us through the hand of the Mediator; he it is that *hath received gifts for men*, *Pſal. 68. 18.* and *he gives gifts to men*, *Ephes. 4.8.* by him *we have remiſſion of ſins*, *Ephes. 1.7.* by him *we receive the Spirit of life and grace*, *Joh. 1.16.* By him the Mediator, we enter and are brought into covenant with God; by him we are kept in covenant with him; by him we receive all the blessings of the Covenant; and without a Mediator there is no peace, no blessing to be looked for. All the promises of the covenant are made by him, and fulfilled; (*2 Cor. 1.20.*) In him they are *Yea and Amen*: though every promise do not by name mention *Christ*, yet it hath respect unto *Christ*, and without *Christ* we can receive nothing that comes in the nature of a blessing, or that comes from Grace. Grace comes onely by *Jesus Christ*, *Joh. 1.17.*

This ſerves to let us ſee the miſery of all ſuch as are under the Law, under the covenant of workes, and not under grace, let them conſider they muſt come and ſtand before God the Judge of all; who ſhal judge every man according to his workes, and then ſhall all their ſins be ſet in order before them, and laid unto their charge, and the Law paſſe ſentence of death up-

on

7) ſe.
The miſery of ſuch as continue under a Covenant of workes.

on them, and their own consciences terrifie them, and which is the upshot of their misery, there shall be *none to plead for them*, not one in heaven and earth to stand betwixt Gods wrath and them, to turne it away from them, but they shall be left unto themselves to dye and perish in their sins: The Law hath no Mediator, Christ is no Mediator to such as are under the Law, he hath not a word to speak for them; he tels such; *Ioh. 17.9.* how little they must expect from him, he prayeth not for them, he pleads onely for them that fly to grace through him; these that enter into a covenant of grace, have Christ their Advocate; but as for those that are under the Law, they have God against them, the Law against them, they have all creatures to accuse and to testifie against them, but have not one to mediate for them, no Christ, no Mediator to stand up in their cause, to turne away from them the wrath which they have provoked.

Use 2.
Direction to
such as desire
to be under
grace.

It may serve for direction, Do we then desire to be in covenant with God, to be under grace, and to partake with the Saints in the blessings of this Covenant? Then trust not to your selves, to your owne righteousness, but goe to Jesus Christ the Mediator of the Covenant; giue up your selves unto him, put your selves into his hand, and goe hand in hand with him into the presence of the Father, that he may mediate for you, and plead your cause, as the *Israelites* said unto *Moses*, *Goe thou and speak unto God for us*; so let us say unto Christ, Lord Jesus, *Goe thou and plead with the Father for us*, if we come neer unto God without thee, we dye, the fire will consume us, we are destroyed. This is the way. All men hope well of themselves, and trust to their own righteousness, or else, they thinke that the promises of God are large, and that Christ is a Mediator for all men; and as the *Jews* trusted in *Moses*, *Ioh. 5.* so do all now trust in Christ; And usually none are more confident then those, that never knew their need of a Mediator betwixt God and them. But as the *Israelites* had they not heard those thunder-cracks, seen the lightning, and tempest, and earth-quake, had not these made them afraid, and shaken their hearts, they would never have gone so unto *Moses*, and besought him to be a Mediator between God and them; so surely

surely is it with us, we never come to Christ to mediate for us, till by the Law we see our selves to be dead condemned men. Here therefore begin, look upon the terrors of the Law, see and read thine owne condemnation and curse against thee by that Covenant; and then as the *Israelites* when they were stung with the fiery Serpents, they looked up to the Braſen Serpent, by it to be healed, and as they in their fear went unto *Moses*, so let us in our feare go unto the Lord Jesus, who is the onely Mediator between God and us.

It may serve for encouragement unto such as are smitten downe with the terrors of the Almighty, so as they dare not approach neer unto God, to offer up any service or Sacrifice unto him, but God appeares in their eyes as a consuming fire, they had rather fly unto the holes of the rocks, and have mountains to cover them, and hills to fall upon them, then to approach before the face of the dreadfull and just God: as *Exodus* 20. 21. the Children of *Israel* stood afar off from God, they durst not draw neer, because they saw God as a consuming fire, *Exod.* 24. 7. so it is with some fearfull consciences, God is terrible unto them, they dare not come neer where the Lord is, to have any thing to do with him: thus it was with *Adam* after he had sinned, he runs into the thicket to hide himselfe from the presence of the Lord; & rather would he have had the trees fired about his eares, and himself to have been turned to ashes with them, then to have been brought forth before the face of God, to answer for his sin which he had done. Thus also it was with *David* himselfe after his sin of pride in numbring the people, *1 Chron.* 21. 30. But let such remember what the Lord spake to the Children of *Israel* in the like case, *Exod.* 20. 18. 20. *Fear not*, saith *Moses*, for God is come to prove you, that his feare may be in you, that you sin not; feare not with a slavish and servile feare, to fly from his presence; onely feare him with a reverend feare, feare to sin against him: Let them not be afraid to come before God, but consider though there is no accessse to the Lord, whiles they be under the Law, there being none there, to mediate for them; yet let them fly from that covenant to a covenant of grace, and here there is an Advocate, a Mediator ever standing at the right hand of God, to

M

plead

Use 3.
Encouragement for such as are humbled.

plead for such as come unto God by him; so that though we have been enemies and strangers, yet coming for grace in the Mediator his name, there is hope we may finde grace and acceptance by him; therefore, saith the Apostle, *Ephes. 2. 18, 19. Through him we have accessse unto the Father, &c. and chap. 3. 12. In him we have boldnesse and accessse with confidence, Heb. 7. 25. He is able to save all that come unto God by him.* Be our case never so miserable in our own eyes, yet if we come unto God by him, he is able to save us to the uttermost; and if we come unto him, *he will not cast us away, Joh. 6. 37.*

Use 4.
Comfort for
such as have
through
Christ made a
Covenant
with God.

For comfort to such as are entred into covenant with God, by the Mediation of the Lord Jesus, the Mediator of the covenant; here is their comfort, that this covenant so made, can never be disannulled or broken off. Satan will not be wanting to make a breach, if possible he can; he envieth this uniting of God and man in covenant one with another; As soon as ever he saw a Covenant passed between God and our first parents, he presently bestirred himselfe to make a breach between them, hee did then cast betweene them *μῆλον ἐρίδος*, an apple of strife, (as I may so call it) to draw man to violate the covenant of obedience, which God had bound him in, and so he broke asunder the covenant between God and man; and thus he seeks still to disannull all covenants between God and us; And were our Covenant now without a Mediator, as the former was, he might prevaile against us and make a new breach, as he did before; but now here is our stay and strong assurance, that if we be once taken into this covenant of grace, this covenant will hold; Though God might in his Justice breake with us, and we would break with him through our sinfull infirmity, and backsliding disposition that is in us, yet the Mediator the Lord Jesus Christ, standing between God and us, keeps us together, that we can never fall asunder; he pleads with the Father to reconcile him to us, when he is angry with us, he pleads also with us, and when we are going back from God, he brings us to him againe, by renewing in us our repentings before him; he draws the heart again before the Throne of Grace, powers upon us the spirit of grace and supplication, puts in our mouths words of confession, and

stirs

stirres up in us sighs and groans of spirit, intreating the Lord that though we have gone back from him, yet he would again receive us graciously, *Hosea 14. 2.* And thus by means of this our blessed Mediator and Advocate we are holden & continued in covenant with God, so as the covenant of his grace and peace made with us, stands fast through Christ, notwithstanding our manifold declinings and turnings backe from him.

CHAP. IX.

Containing three differences more betwixt the two Covenants.

THe third difference between the Covenant of workes, and of grace, is this; That in the covenant of workes Gods acceptation begins with the worke, and so goes on to the worker or person working; but in the covenant of grace, his acceptation begins with the person, and so goes on to the work; In the one God accepts the person for the workes sake: In the other God rewards the worke for the persons sake. Hereof it is that the life promised in the Covenant of workes, is called *ὀφειλόμενον*, a debt, as due unto the worke unto which it is promised. But that which is promised in the Covenant of grace, is called *χάρισμα*, a gift, as being freely given to the person, without respect to any worke, or isto the worke, yet for the persons sake. This word (*gratis*) freely, puts the difference between the covenant of workes and of grace. In the covenant of workes, God justifies the doers of the Law, but not (*gratis*) freely; but in the covenant of grace God justifies freely, without respect to the worke, out of love to the person. This is noted in the speech of *Moses* concerning *Abel*; *God had respect to Abel, and to his sacrifice*; *Abel being a believer, and under grace, God had respect to his sacrifice*, but it was because he first had respect to *Abel* himselfe. Hence also is that argument of theirs in *Judges 13. 23.* *If (say they) the Lord would slay us; he would not have accepted an offering at our hands.*

Differ. 3.

In the Covenant of workes Gods acceptation begins with the work; in the Covenant of grace it begins with the person.
Rom 4 4.

Gen. 4. 4.

Judg. 13. 23.

They reason from the acceptance of their service, to the acceptance of their person; because the person is accepted first,

Mal. 1. 10.
See Mal. 3. 3.

4.
First, he will
purge their
persons, and
then accept
their offerings.
1 Kings 8. 52.

Psal. 34. 15,

Mat. 10. last.
Micha. 6. 6, 7.

1 Sam. 11. ult.

and therefore if the offering be accepted, then the person much more. But on the contrary the Lord threatneth, that when he took no pleasure in their persons, then their offerings should not be regarded. And so when *Elijah* and the Priests of *Baal* offered the same kinde of sacrifice, God accepted the sacrifice of *Elijah*, but not of the other, because his person was accepted, but theirs were not. In 1 Kings 8. 52. God is said to have *his eyes open to heare the prayers of his people*; it is not the eye which heares, but the eare; yet God is said to have his eyes open to hear our prayers, because there is something first in Gods eye, which makes his eare to listen unto our cry: First, he looks favourably upon our persons, and hath a gracious respect unto our selves, and then he bowes his eare to the prayer which we make before him. According to that, *Psal. 34. 15. The eyes of the Lord are upon the righteous, and his ear is open to their prayers*; Thus in *Psal. 102. 19, 20.* God is said to *look downe from heaven, that he may hear, &c.* Thus it is in the Covenant of grace, Gods acceptance beginneth first with the person. And hence it is that when God hath cast favour upon the person, then he accepts weake services from him. A cup of cold water is better accepted from such an one, then a thousand rivers of oyle from another hand; yea though there be imperfections and weakneses in the thing done, yet God passeth by the weakneses for the favour he bears unto the person. As we may see in *Jacob*, he seeks the blessing, but mixeth so much imperfection and sin in it, that if God had not accepted his person, he might have brought a curse upon himselfe instead of a blessing; but God had said, *Jacob have I loved*, and therefore though he liked not his dissembling, yet he passed by his infirmity, and *Jacob* got the blessing. And so *David*, though the thing which he had done displeased the Lord, yet God took not his mercy from him, as he took it from *Saul*; for *Saul* was under a covenant of works, and *David* under a covenant of grace. Herein the Lord would shew, that it was the person, not the work which had respect unto. But *Adam* being under a covenant of workes, he finds acceptance with God no longer then his worke is found perfect before him. All his personall indowments, excellent gifts, and the image of God which was stamped upon him,

him, by which he was but little inferiour to the Angels, all these could procure him no favour or acceptance any longer then his worke was right; because hee was under the Covenant of Workes, his person is accepted according to his worke.

For all such as are under the Law, and have not yet made their refuge unto grace to finde acceptance in Christ, nothing that they do hath any acceptance with God. Themselves are abominable, and so are all their works abominable. And till they come to have their persons accepted in Christ, it's in vaine to tell God of their services, and what great things they have done; he regards none of their works, they are to him as the filthinesse of a menstruous woman. Though they doe such things as are highly esteemed amongst men, yet they are but abomination in the sight of God. In *Luk. 18.* the Pharisee tells the Lord what a number of good works he had done; fasting, praying, paying tythes, dealing justly, &c. But what doth all this avails him? he goes away without any acceptance before God. So *Mat. 7. 22.* and *Luke 13. 26.* they shall come and say unto Christ, *We have eaten and drunke in thy presence, and prophesied in thy Name, and done many great workes:* But see what the Lord saith, *Depart away from me I know ye not.* Their persons were never accepted by grace in Christ, and therefore all that they had done; was but as if they had brought a carrion for sacrifice, or had offered Swines blood before the Lord. Here therefore begin, if we would have our works accepted, come before God in humility, and sense of our owne vilenesse, as the Publican did, and seek to be accepted through grace in Christ, and then come and offer thy gift, and so coming, both thou and thy sacrifice shall finde acceptance with God. But as in his owne might shall no man prevaile, *1 Sam. 2. 9.* so now (in this state of sin and corruption) in his owne worke shall no man finde acceptance in Gods sight.

For singular comfort unto all such, as having made their refuge unto grace, have found acceptance through faith in Christ. Be herein comforted, that the weakest and poorest services that you put up to God in Christ, are accepted of him. These are many times discouraged by reason of their weak performan-

ces;

Use 1.

No worke of one under the Law is accepted of God.

Tit. 1. last.

Psal. 14. 1.

Luke 18.

Mat. 7. 22.

Luke 13. 26.

The way to have our works accepted of God.

1 Sam. 2. 9.

Use 2.

Comfort for such as have made their refuge to grace. their weakest duies are accepted.

ces; Oh! there is so much deadnesse, coldnesse, dulnesse, so many by-thoughts, such hy pocrisie in their best actions, that they cannot think that ever such sorry services, such lame and sick sacrifices should be accepted of God. But tell me, you that thus complaine; To what do you look, that you may find acceptance of God? To your workes, or to the riches of grace revealed in the covenant of grace, accepting your person through Christ? Do you look that your work should be accepted for its owne sake, or through grace in Christ; your persons being first accepted in him? If you look to your workes, God regards neither you nor them; but if you fly to the abundance of grace, looking for your acceptance there, then feare not, thy weakest endeavours are accepted before God, and doe find fauour in his sight. Our comfort lyes not in the excellencie of our duties, but in our free acceptance in Christ. Thinke thus, thy workes being done never so weakly, are not worse then thou thy selfe wast, when first thou wentest to the Throne of grace, begging to be received through grace. If then God did in mercy accept thee when thou wast so vile, doubt not, but out of the same grace and mercy he will accept thy worke also; his promise being that he will spare such, as a man spareth his son that serveth him, *Mal. 3. 17.* Great cause hast thou to be humbled and displeased with thy selfe, that thou canst performe no better service to thy God, that thou art so dead and livelesse in the things of thy God; who hath so graciously looked upon thee. But no cause therefore to thinke that thy service is not accepted; because Gods acceptance begins in the person, not in the worke, accepting the worke for the persons sake. And therefore if God have accepted thy person, he will accept thy worke also.

Mal. 3. 17.

Differ. 4.
In the Covenant of works man is left to himselfe, not so in the Covenant of Grace.

The fourth difference is this; In the Covenant of workes, a man is left to himselfe, to stand by his own strength; But in the Covenant of grace, God undertakes for us, to keep us through faith. The reason of this difference is; because when God comes to make a Covenant of workes with *Adam*, he finds him furnished with a sufficiency of power which was put into him in his creation. But when he comes to make with us a Covenant of grace in this estate of sin, he finds us of no strength

Rem.

Rom. 5. 6. impotent, feeble, possessed with the spirit of infirmity, made up of weaknesses, having no power; and therefore *Isa. 40. 29.* the Lord promiseth unto such that *he wil give strength unto them, and increase power.* The Lord knowes the infirmities of our flesh, how impossible it is for us to fulfill any part of the righteousness which the Law requires, *Rom. 8. 3.* He knows also what powers we have against us, *Ephes. 6.* and therefore he tells us, that we are kept not by our own power, but by his power through faith unto salvation, *1 Pet. 1. 5.* And hence is that in *Ioh. 10. 28.* Christ tells us, that none shall pluck us out of his hand. And this is the reason, that though *Adam* fell from his first state, and lost the life promised in that Covenant made with him, yet we fall not; he had more strength of grace then we, and we have more corruption then he, (for he was then pure without sin) yet being left to his owne liberty, he willingly forsook the commandment of God, and fell into a state of perdition. But we being weaker then he, (yet being once taken into the covenant of grace) though we have the same powers of darkness against us as he had, yet we fall not so as to sin unto perdition, as he did; because we are supported by the power of God. *Adams* life was put into his own hand, ours is put into the hand of Christ, we are committed to his care and trust; the Father hath given us unto the Son, the Son hath taken us; at the hand of the Father, and hath undertaken with the Father for us, to present us before him. As in *Gen. 43.* *Judah* undertakes with his father for *Benjamin*, *At my hand* (saith he) *shalt thou require him, &c.* So doth Christ undertake for us; at his hand the Father requires us, and Christ hath ingaged his own faithfulnesse to keep us til he have presented us perfect before his Father.

*Rom 5. 6.**Rom. 8. 3.**1 Pet. 1. 5.*
*Joh. 10. 28.**Gen. 43.**Use 1.*

Whence it is
that weak
ones stand,
when the
strong are o-
verthrowne.

See hence the ground of that which sometimes seems marvelous in our eyes; we see men of different abilities, some simple, weak, and despised, others indued with eminent gifts, and excellent parts; yet those that so excell, many times fade, and fall away; their graces wither, their light is extinct, and they goe out like the smoke of a Candle, with an ill savour; whereas the weak and simple ones are upholden, and go from strength to strength, and increase with the increasings of God. The reason

son hereof is, because the one sort viewing themselves in their owne excellencies in the glasse of their own conceit, they trust in themselves, and in their own strength, and do not commit their souls to God to be kept by him, and so are left unto themselves. And then at length, meeting with some temptation, which is stronger then they, their confidence and their strength fails them, and so they fall, and being left unto themselves, they are never able to rise any more; whereas the other being sensible of their owne infirmity, and casting themselves on the power of God to be kept thereby, they are hereby preserved, and upholden against all the powers of darknesse which are against them; so that either they fall not; or if they do fall, yet they rise againe. And thus it comes to passe, that these that are weake in themselves, they are strong through Christ: as 2 Cor. 12.9. And those that are strong in themselves, are indeed weake in the power of God, having no helpe nor assistance from him, and so are quite overthrown.

2 Cor. 12.9.

Use 2.
The safety of
weak belie-
vers.

Rom. 14.4.

1 Pet. 4.19.

2 Tim. 1.12.

Jude 24.

1 Thes. 5.24.

Differ. 5.

The covenant
of works is to
glorifie Gods
justice, the o-
ther is to glo-
rifie grace.

This may stay the minds of those that are weake, they think they shall never hold out. They cannot deny but the Lord hath shewed mercy on them, and wrought his grace in their hearts, but they feare they shall not hold out; they feel such a power of corruption in themselves, so many lusts, such strong temptations, who can endure? True, not of your selves, but God is able to make you stand, Rom. 14.4. do but commit your soules to him in wel-doing, as 1 Pet. 4.19. And then consider that noble resolution of the Apostle, 2 Tim. 1.12. *I know whom I have believed, and I am perswaded that he is able to keep that which I have committed to him*; go thou, and do likewise. If a friend relying upon thy trust and faithfulness should bring a Jewel to thee, and intreat thee to keep it carefully, thou wouldest be ashamed to be careless of it. Christ is the faithfull and true witnesse; therefore commit thy soule to him, and he will keep it, he can do it, Jude 24, and he is faithfull and will do it, 1 Thes. 5.24. it being his covenant and promise; and he cannot deny himselfe.

In the covenant of works, Gods highest end is the glorifying of his justice; In the Covenant of grace, it is to glorifie his Grace: In the Covenant of works, God reveals himselfe a just God,

God, rewarding good, and punishing evil, condemning sin ; but in the Covenant of grace, he shews himself a God gracious and mercifull, forgiving iniquity, &c. as *Jer. 31. 31, 32. I will be mercifull to your iniquity, &c.* The covenant of works forgiveth no sin, there is nothing but strict justice in that covenant. In this Covenant, God looks not at any mans repentance and turning from sin, but onely considers, whether he hath sinned: As in Courts of Justice, where there are tryed matters of life and death, there is no regard had, whether the party be penitent, or no, but whether the fact be committed, and if found guilty, he is led to execution ; so in Gods Court of Justice, which he keeps according to the tenor of the Covenant of works, Justice acts and does all. Justice indicts, Justice examines, Justice pronounceth sentence, Justice executes the punishment ; and so whosoever hath sinned, receives according to the evill that he hath done. And hence it is, that when *Adam* had sinned, the inquisition is not, whether he repented him of the evill that he had done ; but, what hast thou done ? Hast thou eaten of the Tree, whereof I said unto thee, thou shalt not eat ? and the Lord finding that he had offended, pronounces curses and death. But in the Covenant of grace it is otherwise. There God looks at the repentance of his people, and accepts of humiliation, and faith in Christ. Hence is the counsell of the Apostle, *Acts 2. 37. Repent, and be baptized, &c.* When they saw the horrible sin which they had done, in killing the Lord of life, they being the children of the Covenant, he tels then, that yet there was mercy for them, they might obtaine forgiveness of sins. Hence also, *Jonah. 3. 10.* when God saw their repentance, and that they turned from their evill wayes, he also turned from the evill which he said he would do to them, and did it not. The voyce of the Covenant of works, is like the first speech of *Nathan* to *David*, *thou art a child of death* ; the voice of the Covenant of Grace, is like his after speech, when he saw *Dauids* humiliation and repentance, *The Lord hath put away thy sin* : In the Covenant of Works, God speaks, as, *Ezek. 18. The soul that sinneth, it shall dye* : In the Covenant of Grace, he speaks as *Ezek. 33. 11. As I live, saith the Lord, I desire not the death of a sinner.* They are both expressed in one place, *Exod. 34. 6. The*

Jer. 31. 31. 32.

Gen. 3. 11.

Act. 2. 37.

Jonah 3. 10.

2 Sam. 12.

Eze. 18.

Ezek. 33. 11.

Exod. 34. 6.

Rom. 9. 22.
& cap. 2. 5.

Use 1.
Terror to all
under the
Law.
Heb. 10. 20.

Psal. 78. 5.
with
Rev. 14. 10.

Lord gracious and mercifull, slow to anger, yet not acquitting the wicked, but visiting iniquity, &c. In one covenant God condemns both sin and sinner; in the other, he condemns the sin, but spares, and gives life to the sinner, to glorifie his grace thereby. In the Covenant of works, he aymes to make his power and justice knowne; as *Rom. 9. 22, & cap. 2. 5.* But in the other, to glorifie grace; as *Isa. 48. 9. & Ephes. 1. 6.* The reason of this difference is, because God will be glorified in all his attributes; as he is glorious in all, so he will have the glory of all to be seen. He will have his power and wisdom knowne in the creation of the world, his goodnesse knowne in the continuation and preservation and ordering of it, his faithfulness in keeping covenant with us, according to the Covenant made, his justice in a covenant of works, his grace in a covenant of grace which he makes with us in Christ Jesus.

This may smite feare and terror into the hearts of all such as are strangers unto the covenant of grace, such as never yet entred into a new covenant with God, by *that new and living way* which is opened to them in Christ. Let such consider what hath been said, that in the covenant of workes (under which yet they stand) there is no grace shewed, but strict justice without any mercy. Let such therefore bethink themselves, what a God they must meet withall, and with whom they must have to doe, even with a just God, a God of judgement, a God of vengeance, that will not spare their misdeeds; what ever justice can require of them, they must satisfie to the utmost mite; were it so that mercy and justice might sit on the bench together, that justice might be tempered and mixt with mercy, your sentence might be the more tolerable. But these two sit in two severall Courts, Justice without Mercy, and therefore when nothing but Justice shall judge you, who can stand? what flesh may abide it? In *Psal. 78. 5.* the Cup of the Lords wrath is said to be *full mixt*, but in *Rev. 14. 10.* it is said to be *pure wine*, unmixt; both together imply, that it is both mixt and unmixt; how both? mixt of all sorts of plagues, but unmixt without any drop of mercy, pure wrath, without any dram of mercy to allay the bitterness of the cup of wrath, and how bitter then will this cup be? more bitter then gall; yet this

this must all the wicked of the earth drink, and wring out the very dregs of it, *Psalm* 78.5.. This is an hard saying, but a true saying, as God is true; Therefore *Ia.* 27.11. God speaking of the wicked people of the *Jewes*, saith he, *He that made them will not have mercy on them, neither shew them any favour.* And in *Ezek.* 5.11. He threatens that his Eye shall not spare, neither will he have any pitie. And *Hof.* 1.6. *I will no more have mercy, &c.* And *James* 2.13. *They shall have judgement without mercy.* As God will be made marvellous in his mercy toward those that are vessels of mercy prepared unto glory, *2 Thes.* 1. 10. so as men shall wonder at the abundance of grace shewed towards them; so on the contrary, God will be admired and wondred at in his judgements upon all sinfull and ungodly ones; he will make their plagues wonderfull, *Deut.* 28.59. He will deal with his owne servants onely in a way of grace, with these onely in a way of justice. And if so, what will their end be? Justice will spare neither high nor low, it is impartiall, and alike towards all. Justice will passe by no transgression, but will have an account for all, greater or lesse, wicked thoughts, idle words, foolish jests; Justice will not remit any part of the punishment which the Lord calls for, but it will have the full to the utmost farthing. Let this strike all their hearts, who are yet under a covenant of works, with a feare of this just God, who will judge them without mercy. And let this cause them to fly to the throne of grace, and there to enter into a new covenant with God. As the Angel counselled *Lot*, so do I counsell thee, hasten to get shelter under the wings of grace, that thou mayst be freed from the wrath of the just God.

Seeing Gods end in the Covenant of grace is to glorifie his grace in us, we may by this in some measure discern what part we have in the grace of this Covenant. And we may do it by this, if our aymes and Gods aymes, our ends and Gods ends meet in one, when we come to seek grace in in his sight. Many an one comes before God, begs mercy, and yet obtains it not; as *Pro.* 1. 28. because they aske amisse, they seek it not in Gods way. Consider therefore, what seekest thou in begging mercy at his hand? Dost thou seek only to have thy sin pardoned? only to be saved from wrath? this will not argue thy peace, that thou art

Psalm 78.5.

Ia. 27.11.

Ezek. 5.11.

Hof. 1.6.

2 Thes. 1.10.

Gene. 19.

Use 2.
Consolation
to those that
make the glo-
rifying of
grace their
end.

Pro. 1.28.

under grace. But dost thou as well seek the glorifying of his grace towards thee, as the obtaining of thine own peace with him? If God hath put this disposition of heart into thee, that thou couldst be content to lye downe in the dust, and to take shame for thy sin before Angels and men, so that the abundant riches of his grace may be glorified in the taking away of thy sin, if thy desire be not onely that thou maist see his salvation, but that the Lord himselfe may be made marvellous, and his grace magnified in thee, then thou art herein another *David*, a man after Gods own heart, thy thoughts are as Gods thoughts, thy intents and ends the same with Gods ends. Take this therefore as a pledge of his grace towards thee. Never couldst thou so desire the glorifying of that grace, if God had not a purpose of grace towards thee. Naturall desires of our owne good, may perhaps worke a desire to have our sin forgiven, but nature (though elevated to the highest) cannot reach this, to desire the glorifying of grace, as our end.

Use 3.
A stay for
those that are
dejected with
sense of their
unworthines.

For comfort unto such as see their own unworthinesse, and are discouraged thereby from seeking after grace with God; They are so vile in their own eyes, that they thinke it is impossible, that ever such as they are, should find favour and acceptance with God. But let me aske, cannot the riches of grace, when it shall set it selfe on purpose to glorifie it selfe to the full, cannot such grace make thee accepted? Thou darrest not deny it. Hold here then, grace can make thee accepted, if it will please to glorifie it selfe; now then consider; this is the very end which the Lord aymeth at in saving his people, *scil.* to glorifie his grace in such, as seeing their own unworthinesse, do fly to grace alone to be accepted in Christ Jesus. I say more, If thou wert not unworthy, there could not be any communication of grace to thee; for were not unworthinesse in us, there could be no grace shewed from God. When God will glorifie himself in a way of justice, he will abase all the haughtinesse of man; no excellency of man can then stand in his presence; so on the contrary, when God will glorifie himself in a way of grace, there is no unworthinesse of man can hinder it; he will exalt the most vile, the abject, the most despised, and contemptible, that not we, but grace it selfe may be glorified.

glorified, *1 Cor. 1. 27, 28.* Therefore do not wrong the grace of God, but fly thereto in the sense of thine owne baseness, and this is the readiest way to find acceptance.

It may serve for direction unto all such, as desire to enjoy the blessings of this grace which God offers in his Covenant; let them seek it with the same minde that God offers it, with a purpose and desire to have grace exalted and magnified; doe not onely seek it, that *you may be exalted* by grace, but that *grace may be exalted* in you. Goe to God for grace with the same minde as *Moses* did, and then we shall obtaine it, as he did. Now *Moses* sought it for this end, that his mercy might appeare, *Exod. 32. 32. If thou wilt pardon their sin, thy mercy shall appeare,* (this reading I chuse and embrace as the best) as if he should say, they have indeed committed a great sin; but the greater the sin is, the more shall thy mercy and grace appeare, if thou wilt forgive. Thus *Moses* prayes, and see how it prevayles with God: In *ver. 10.* the Lord seemed to have been resolved to consume them, and bids *Moses* let him alone, that his wrath might wax hot against them; *I will destroy them,* (saith God) *I will not be intreated for them;* yet *Moses* notwithstanding goes before God, confessing their vile and hainous sin, but withall prayes, *Oh yet forgive, and then thy mercy shall be magnified.* And this prayer of his prevailed with God, he stayed his hand, he changed his minde; as *ver. 14.* and destroyed them not. These are prevailing requests with God, when we plead for the glorifying of his owne grace. In *Joh. 12. 28.* our Saviour prayes to his Father, *Father glorifie thy name,* and there comes a voice out of the cloud, *I have glorified it, and will glorifie it againe:* so let us seek grace from God for this end, that it may be glorified in us. Father glorifie thy grace; and then the Lord in his time will answer us; I have both glorified it, and will now glorifie it again. In this way we cannot misse of obtaining the thino we seek for at Gods hand.

Use 4.
Direction how
to seek graces.

Exod. 32. 32.

Joh. 12. 28.

CHAP. X.

Containing the sixth and seventh differences.

Differ. 6.
In the Cove-
nant of works
God dealeth
alike with
like, but grace
puts a diffe-
rence betwixt
such.

1 Kin. 16. 2, 3

Ezek. 23. 31.

Rom. 2. 6. 10.

17.

Rom. 3. 23, 24.

IN the Covenant of workes, God deales alike with all, that are alike in themselves : Looke how he deales with one, so will he do with another, if they walke in the same way; The same worke shall have the same reward, whether in good or in evill. They that are alike in sin, shall be alike in punishment. Justice which is Gods rule in the covenant of workes, maketh no difference between persons that are equall in themselves. It hath its ballance in its hand to give to every one according to their works; It is no respecter of persons. Therefore God speaking of Baasha, *1 Kin. 16. 2, 3.* saith, that because he walked in the wayes of Jeroboam the son of Nebat, who made Israel to sin, therefore God would make his house like the house of Jeroboam. They both make Israel to sin, and therefore they are both alike in punishment; so also he speaks of Jerusalem, *Ezek. 23. 31.* that because she walked in the way of her Sister, that therefore he would give her cup into her hand. Hence saith the Apostle, *Rom. 2. 6. to 17.* That every soul that continues, in well-doing, shall have glory and honour, but unto the disobedient shall be tribulation and wrath, whether Jewes or Gentiles, &c. Where actions are alike, God will deal alike with all such as are under the covenant of workes: What is just towards one, is just towards another, when actions and workes are alike; Now God will deale justly with all: he that commands us to give to every man his due, *Rom. 13. 7.* will not himselfe withhold due from any; here therefore God will deale alike with all. Let one fulfill the Law, and he shall live thereby; Let another fulfill it, and he also shall have the same life. Let one breake it, and he shall dye, and as many as break it, shall lye under the same condemnation. But now it is otherwise in the covenant of grace; grace deales diversly with men that are equall in themselves; where there was no difference before, grace makes a difference, as *Rom. 3. 23, 24.* All have sinned, &c. there is no difference in our selves, we are all shut up in

in condemnation by sin; but are all justified? No; but only those that are of the faith of Jesus. Hence saith the Apostle, *Rom. 9. 10, 11, 12, 13.* that when *Jacob* and *Esau* were both in the same condition, neither of them having done either good or evil, yet grace put a difference betwixt them, and preferred one before the other; They were alike in themselves, yet they had not the like grace vouchsafed to them from God. *Justice is due, but grace is free; Justice must doe right, but grace may communicate it selfe, to whom, where, and in what measure it will.* Hence is that in *Rom. 9. 15.* *I will have mercy on whom I will have mercy, &c.* He doth not say, I will deal justly with whom I will, he cannot deale unjustly with any; But concerning grace he saith, *I will have mercy on whom I will have mercy.* Therefore to manifest the goodnesse of his grace, the Lord sometimes preferreth those that seem least worthy, he sets the younger before the elder, *Jacob* before *Esau*, *Ephraim* before *Manasseh*, and the Gentiles which were aliens from God, before the Jewes which counted themselves to be the only people. Consider those two speeches in *Mat. 20.* The one *ver. 14.* Take that which is *thine own*, and go thy way: the other, *ver. 15.* I will do with *mine own* as I will. Here is *our own*, and *Gods own*; our own, is that which we look for according to our agreement which we have made with God, for the worke done. As those hyred into the Vineyard, they agreed with the Master of the Vineyard for so much; and that which they so agreed for, for their worke, that was their owne; due by justice; But that which was not by agreement, nor for worke, but comes by grace, that is Gods owne, with which he may do even as he will: *our own* is that which is due from Gods justice: *Gods own* is the gift of his free grace. To every one God will say, take thine owne. And where there is no difference in worke, justice will make no difference in wages. And if any begin to complaine that others are better dealt with then they, the Lord answers to such, I will do with *mine owne* as I will; Grace is mine own, and I owe it to none, I will shew it where I will; It is grace which makes the difference, herein may God deale diversly, giving more to one, lesse to another, as pleaseth him. And hereto agrees that in *ver. 16.* He
that

Rom. 9. 15.

Mat. 20. 14, 15.

Mat. 20. 16.
cleared.

that is first shall be last, and the last first. He that should be last in a way of Justice, shall become first in a way of grace; Those that Justice would set last and lowest, Grace will advance and set highest.

Use 1.
Not to mur-
mur against
the dispensa-
tion of God.

This may serve to stop every mouth that is ready to open it selfe against God, and apt to wrangle against the dispensation of his grace; you have your owne, therefore complaine not you have what you can require in a way of Justice, and more, and therefore let God do with his own what he will. What if God will shew more grace to another then to you? Is he therefore unrighteous? you your selves will take the same liberty to shew the fruits of your kindnesse and courtesie where you will; And will you be more free then God? Let not your eye be evill, because his is good; murmur not against God, repine not against men, if they have received more, if God have given them more gifts then unto you, grudge not. The spirit that is in us lusteth after envy, Jam. 4. 5. And the Jewes were moved with envy when they saw the Gentiles preferred before themselves. But learne to submit to the Lords dispensation; neither murmur against him, nor envy against men, remembering grace is free to give to whom and where he will.

Jam. 4. 5.

Use 2.
Grace can
save the vilest,
so they turne.
Luk. 23. 39.
to 44.

For encouragement to such as are yet under the condemnation of the Law; though you have deserved to perish, and have been as deep in sin as many of those that are now in hell, so as Justice can make no separation; no difference between you and them, yet grace may. Consider how it was with those two malefactors, Luk. 23. 39. to 44. they were both in the same condemnation, yet one flying to grace, found mercy with the Lord, one went to Paradise, the other to hell. Though you are as vile as the damned in hell, yet grace may save you.

Use 3.
A covenant to
the impeni-
tent.
Luk. 13. 2, 3.

For all such as go on in their sin, in an impenitent course, marke what you must look for; what ever plagues or judgements have befall any sinner, you going on in the same sins, must looke for the same judgements; Except you repent, you shall likewise perish, Luk. 13. 2, 3. God is the same, his justice the same, now as before. It follows the same rule to judge by, therefore where the sins are the same, if you be not under grace, you must looke for the like vengeance. Consider what the Apostle saith,

1 Cor.

1 Cor. 10. 7, 8, 9, 10. Be not you murmurers, idolators, fornicators, as they were, lest you meet with the same judgements as befell them. Therefore take heed how you goe on in an impenitent course in any sin, lest the same plagues be inflicted on you. Take heed of the covetousnesse of *Judas*, the hypocrisie of *Ananias*; the obstinacy of the *Jewes*, the pride of *Nebuchadnezzar*, the murmurings of the *Israelites*, the luke-warmenesse of *Laodicea*, lest ye tast of the same miseries. Justice can make no difference.

The seventh difference is this: That the Covenant of works is disanulled and broken by one transgression, never to be made up any more; But the Covenant of grace is not broken asunder by many transgressions, so long as we follow God in a way of faith and repentance. After many offences the Covenant of grace may stand firme still. This difference is made by the Apostle, *Rom. 5. 16.* *The guilt eame of one offence unto condemnation, but the gift is of many offences unto justification, &c.* *Adams* one sin brought guilt upon him, and all his posterity, because he was under the Covenant of workes; and therefore justification can be had by that covenant no more. But it is not so in the Covenant of grace, neither one sin, nor many sins do exclude from life in this Covenant; But this gift is of many offences, &c. And this holds true; not onely of such sins as are committed before our entrance into a covenant of grace with God; but of such sins as are committed afterwards; as is evident, *Pf. 89. 31. 34.* God having made a Covenant with them; though he chastise them, yet *his Covenant will be not breake, &c.* The reason of this difference is, from the summe and scope of the Covenant of workes, which is to bind us to a totall, full, perfect, and constant obedience of the Law in all things unto the end, *Gal. 3. 10.* so that one, or once fayling, breakes that Covenant. But in the Covenant of grace, God promiseth, not onely to forgive, but to multiply forgivenesses. *Isa. 55. 7.* Hence though in many things we sin all, as *Jam. 3. 2.* Yet, *1 Joh. 2. 2.* *We have an Advocate with the Father.* And *1 Joh. 1. 7.* *The blood of Christ cleanse us from all sin.* No number of sins doth exclude from salvation, till they be accompanied with finall apostasie, impenitency, and unbelieve, till as *Heb. 3. 12.* we doe by an evill

O

heart

Differ. 7.

One sin breaks the covenant of workes, but not the covenant of grace.

Rom. 5. 16.

Isa. 55. 7.

1 John 2. 2.

Micha 7.18.

Use
To support
weak ones in
hope, under
many infirmi-
ties.

heart depart away from the Living God: Hence also saith the Apostle, Rom. 5.19. *Where sin abounds there grace abounds much more.* God will glorifie his grace by our sin. As sin takes occasion by the Law, Rom. 7.10. so grace takes occasion by our sin. God will glorifie his grace thereby, and make it marvellous in the eyes of the world, so that men shall wonder that grace should be shewed in pardoning such sins; that they shall say, as Mich. 7.18. *Who is like unto thee, who passeth by the transgression of the remnant of thy people.*

Consolation to the weake Saints of God, who are often cast downe in themselves, through sense of their owne infirmities, and the many falls they are subject unto, by reason of which they are cast into sad feares and doubts concerning themselves, yea, so far as to make conclusions against themselves, that they cannot belong unto God, because (as they thinke) if they were the Lords people, and his grace were effectually in them, they should not be so often overcome. But such must know that so long as the sins that are in us be repented of, and mourned for, it is not one nor many infirmities which can make void the Covenant of grace, which we are entred into, or hinder us of the blessing that comes thereby. We must remember, that *we are not under the Law, but under Grace*; wee must not be too severe against our selves, like *Novatians* denying pardon to second falls; In so doing we set such limits to the grace of God, as he himselfe hath not set. God hath not said, He will pardon once and no more, or that he will pardon sins before grace received, but not those committed after, God never so stinted his grace, but his gift of grace is against many offences unto justification of life. In denying therefore of pardon to our selves for sins iterated, and for our often infirmities, (so long as there is a spirit of repentance working in us, and we are humbled for them before God) we do not onely wrong our selves, and deprive our souls of peace we might enjoy, but we do wrong to the grace of God, as if that grace were not sufficient for us, as if that God could not, or would not, renew his gracious pardon to us, as we renew our repentance towards him. Let such consider what the Lord hath commanded us to doe, we must not onely forgive seven times, but seventy times.

times seven times, if our brother turne againe and say, *it repenteth me.* And can we thinke that God looks for more mercy from us towards our brethren, then he will shew towards his owne children? He hath bidden us daily to pray for the forgiveness of our sins, as knowing that we are subject to daily infirmities, and do stand in need of daily mercy and forgiveness. And therefore to limit Gods grace as we are apt to doe, is in effect to turne the Covenant of grace into a Covenant of workes, as if there were noe more grace under the one, then under the other. Know therefore that whiles there is in us an holy watchfulnesse, against the sin that dwels within us, whiles it is our desire and care to please the Lord, whiles we feel in our selves the spirit of grace, causing us to mourn over him whom we have pierced by our sins, though we be overtaken again and again through the infirmity of the flesh that is in us, yet know, that it is not one, nor many offences that can deprive us of the blessing of the Covenant of grace, in which God hath promised to multiply forgiveness, according to the multitude of his great mercies. Yet let no man abuse this doctrine unto carnall liberty: this is childrens bread, impure dogges, and carnall livers, that make no conscience of sinning, have nothing to do with this consolation; it is onely to support the weake, and comfort the feeble minded, not to incourage the wicked and impenitent in their sin. Let such know, that though God abound in mercy, and do multiply forgiveness unto such as are humbled for their sins; yet he will multiply plagues also upon impenitent wretches that go on in their evill way. To such neither many, nor any one of all their sins shall be forgiven, but being under the Law, they shall make an account unto God of every transgression; God will repay them all their wickednesses, not one shall be forgotten or forgiven. He is indeed abundant in goodnesse, reserving mercy for his people: and so he is also abundant in wrath against rebellious sinners, and will abundantly reward the proud doer,

Mat. 18. 22.

Caution.

Psal. 31. 23.

C H A P. XI.

Two differences more betwixt the said Covenants.

Differ. 8.

One covenant
leaves us
something in
our selves to
glory in, the
other gives
glory to God.



Hat the Covenant of workes (if it be accomplished and fulfilled) leaves in man matter of glorying and boasting in himselfe; but the covenant of grace excludes all glorying in a mans selfe, and leaves him nothing of his owne to boast of, but in the grace of God. If *Adam* (who was under the covenant of works) had fulfilled that covenant, he might have come before the Lord, and said, Behold, Lord, I have fulfilled the commandement which thou gavest me, and done thy will, now therefore justifie me, and give me the life which thou hast promised: here *Adam* had had something in himselfe to glory in. Thus the Apostle speaks of *Abraham*, that if he had had the righteousness of workes by his fulfilling of the Law, he should have had whereof to glory before God, *Rom. 4. 1.* he might have said as the elder son did in *Luk. 15. 29.* a type of one under the covenant of workes, *I have served thee these many yeares, and never brake thy commandement, &c.* Hence is that in *Rom. 11. 4.* *To him that workes the wages is counted a debt.* Man might have required life from God as a due debt. But in the Covenant of grace a man hath nothing left him of his own to glory in before God. But all his glorying is in the the grace of God, as *1 Cor. 1. 30, 31.* *Christ is made unto us, wisdom, righteousness, sanctification, and redemption, that whosoever glories, should glory in the Lord.* The covenant of grace teacheth us to look at our selves as lost and undone creatures, but withall to look at the riches of grace, and to glory in Christ. As *Paul, 1 Tim. 1. 13. 14.* *I was a blasphemer, &c. But the grace of our Lord Jesus Christ was abundant towards me.* This difference the Apostles layes downe on both parts, both in respect of the covenant of workes, and of grace, *Rom. 3. 27.* *Where is boasting then? Is it excluded? By what Law? Of workes? No, the law of workes doth not exclude boasting, but it is excluded by the Law of faith, which is the summe of the covenant of grace. And so Ephes. 2. 19.* *We are saved by grace, and not by workes.* Why so? left

Rom. 4. 1.
Luk. 15. 29.

1 Cor. 1. 30, 31

Rom. 3. 27.

Ephes. 2. 9.

lest any man should boast, as implying, that there is matter of boasting if saved by workes, but not in being saved by grace. It is with us now, as with a company of condemned prisoners, all have received the sentence of death; but though some be executed, yet others are spared by favour from the Prince; what have those that are saved to glory in more then the other? Nothing in themselves, onely in the favour of the Prince. As in Pharaohs two officers, whereof one was restored, the other hanged: so it is with us, we are all condemned, all have received a sentence of death in our selves, and in some God will shew forth his wrath, and make his power knowne, *Rom. 9. 22.* Others he will spare, reserving them as vessels of mercy prepared unto glory. But nothing hath one to glory in more then the other, but onely in the riches of grace which was shewed to the one, and not to the other. They that are saved may say, I was in the same condemnation, but the Lord hath had compassion on me, because it so pleased him. Here is that which grace teacheth us to glory in. He that is under the Law, if he fulfill the Law, may say, as *Deut. 9. 4.* For mine owne righteousness, &c. But he that is under grace must say, as *Deut. 9. 6.* Not for mine own righteousness, but according to his great mercie, *Tit. 3. 4. 5.*

But *Gal. 6. 4.* Paul who taught a covenant of grace, and nowhere more then in that Epistle, yet wilheth a man to prove his own work, that so he may have matter of rejoycing in himselfe, and not in another. Therefore it may seeme that even the Covenant of grace teacheth a man to glory in himselfe.

Rom. 9. 22.

Deut. 9. 4.

Deut. 9. 6.

Tit. 3. 4. 5.

Object.

Gal. 6. 4. opened.

Answer.

A two-fold glorying.

Rom. 3. 27.

Ephes. 2. 9.

There is a twofold glorying, one of confidence, the other of a good conscience. First, there is a glorying of confidence, in regard of our righteousness, and justification by it before God. And this the Apostle wholly excludes, *Rom. 3. 27.* *Ephes. 2. 9.* as was shewed before, neither doth he give any allowance to this in the place alleadged, *Gal. 6. 4.* Secondly, there is the glorying of a good conscience before men; and this is allowed unto the Saints. Thus Paul himselfe, *2 Cor. 1. 12.* My rejoycing is the testimony of a good conscience, and *1 Cor. 9. 15.* And this glorying is either sincere and upright, or hypocriticall and unsound. Sincere glorying is when a man being privie to his

2 Cor. 1. 12.

[Luke 18. 11.]

his own integrity, pleads his owne faithfulness against the calumnies and accusations of men. As *Job* when he was accused to be an hypocrite, was forced to plead the uprightness and holiness of his former conversation, chap. 30. and 31. And so *Paul* when he began to be vilified among the *Corinthians*, was constrained to plead his own faithfulness and diligence, and great labours in the worke of Christ, which he did in the integrity of his conscience, lest the Gospell should be despised. Hypocriticall glorying is when a mans glorying in himselfe ariseth not from the soundness of grace, and uprightness of his own conversation, but from a vaine, proud comparing himselfe with other men, as being more excellent then they in his owne eyes, like the Pharisee, *Luke* 18. 11. *I am not as other men, &c.* Now the Apostle speakes of this last kind of glorying, whereas some had fallen by infirmity, *ver. 1.* others were ready to please themselves, that they had not discovered so great weakness as others had done, and so were apt to think better of themselves, and therein to boast. The Apostle therefore exhorts them not to glory in this, that they were stronger then such as had so fallen, but to examine whether all were well with themselves, and sound within; because otherwise the matter and ground of their rejoycing is in anothers weakness, and not in their owne goodness; rather in anothers falling, then in their owne sure standing by grace, and so they glory in another, not in themselves, which is but an unsound and vaine kinde of rejoycing, and this the Apostle condemnes.

But *Hezekiah* glories even before God, *Isa.* 33. 3. Remember, O Lord sayth he, *what I have done, &c.*

Object.
[Isa. 33. 3.]

Ans^r.

He glories not of his merit and worth unto justification, but of his uprightness and good conscience. As if he should say, Thou hast been wont to shew favour to thy servants, that have walked faithfully before thee, therefore do the like unto me, and so useth it as an argument to encourage himselfe to seek and hope for favour from the Lord.

Use.
Tryall what spirit we are.

Hereby we may see of what spirit we are, whether it be the spirit of grace, or of the Law that dwells or workes in us. There is a spirit of the Law, and there is a spirit of grace. The spirit

spirit of the law may teach us and informe us of the duties we ought to walke in, and also stir up to a legall performance of them by the light which it hath wrought, and yet the spirit of grace may be wanting. Would we know then whether the spirit which is in us be the spirit of the Law, or of Grace? the point in hand will shew it. The spirit of the law fills a man with rejoycing and glorying in himselfe, and in that which he hath done, it makes him to boast of his owne righteousness, as the Pharisee, *Luk. 18. 11, 12.* he is full of his owne goodnes, and as the Church of *Laodicea*, *Rev. 3.* The spirit of the Law maketh a man to say as the proud King of *Assur*, *Isai. 37. 24. 25.* *It's I that have done all this, &c.* But the spirit of grace is another spirit (as it is said of *Caleb* and *Joshua*, that *there was another spirit in them*, *Num. 14. 24.*) whatsoever such an one doth as hath the spirit of grace working in him, he is still in himselfe as nothing, as *Paul* saith of himselfe, *2 Cor. 12. 11.* that though he was not behind the chiefe Apostles in the labour of the Gospell, yet he was still as nothing in his owne eyes. Had *Paul* been of a Pharisaicall legall spirit, we should have had other language from him, then to say, *I am nothing.* He would have had his trumpet blowne before him to sound his excellency and worth, he would have gloried of his goodnesse, not onely before men, but before God. But *Paul* had the spirit of grace in him; and that made him to see that he had nothing in himselfe to glory in, but onely in the grace of Christ. The Spirit of the Law will magnifie the workes of the Law, and will cause us to magnifie our selves because of them; but the Spirit of Grace will make us vile in our owne eyes, and our Workes to be but as a spotted garment, *Isai. 64.* leaving us nothing in our selves that is of worth to glory in before God.

But may not a childe of God rejoyce and take comfort in his obedience and fruit of Holinesse which hee bringeth forth?

He may, as is evident, *2 Cor. 1. 12.* and *Gal. 6. 4.* but how? Not as in that which justifies him, or is his righteousness before God, but as in the fruits which follow and flow from his justified estate, so testifying unto him that he is under grace,

as

Luk. 18. 11, 12.

Isa. 37. 24, 25.

Num. 14. 24.
2 Cor. 12. 11.

Quest.

Ans.

2 Cor. 1. 12.

How far we may take comfort in our obedience.

as also opposing his integrity against the calumnies and suspicions of men.

Quest.

But how may I know that the comfort which I take from them is from the spirit of grace, and not from the spirit of the Law?

Ans. 1.
Tryal of our
comfort
therein.
Luk. 11. 11.

1 Cor. 15. 10.

The spirit of the Law makes a man goe no further then himselfe, looking at himselfe as the whole author and worker of all the good which he hath done: and therefore it is that such despise others in comparison of themselves, as if they see that they come short of themselves, as he did *Luk. 18. 11*. But the spirit of grace teacheth a man to look at all he doth, as wrought in him by the power of Christ, as the Apostle saith, *1 Cor. 15. 10*. *By the grace of God I am what I am.* And so ascribes no more to himselfe, though he hath done more, then he doth to others that have done lesse.

Ans. 2.

Rom. 10. 3.

The spirit of the Law hardens the heart against grace, keeps the heart aloft, so that it cannot submit and come downe so low, as to see the infinite need of mercy and grace that it stands in, as *Rom. 10. 3*. they being led by the spirit of the Law, and glorying in their owne righteousness, they could not submit to the righteousness of faith; it was too great a submission for them: But the spirit of grace teacheth a man so to see his owne uprightness, and to take comfort in it, that withall it makes him in lowliness and humility of spirit, to fly to grace for acceptance of his best performances, and to get pardon for the defect of them, as we may see in *Nehemiah, Chap. 13. 22*. *Remember me, O Lord, saith he, and pardon me according to thy great mercy.* And so *Paul, 1 Cor. 4. 4*. he knew his own faithfulness, yet he durst not adventure himselfe to come before God to be justified thereby. Let such therefore as glory in themselves, and in their own works, see by what spirit they are led, even by the spirit of the Law; these are under the covenant of works, Those that glory in grace, and in Christ alone, these are under the covenant of grace.

Neh. 13. 22.
1 Cor. 4. 4.

Differ. 9.
The covenant
of works
leaves the
heart in sus-
pense, grace
brings quiet-
nesse and
peace.

The covenant of works rested in, and trusted unto, can never (in this state of corruption that we are now in) work settled comfort, peace, and quietnesse of heart. Let a man walke as exactly as flesh and blood can attaine unto, and let him
(withall)

(withall) build as confidently on this foundation, as he possibly may, yet the heart will be still in suspicion, in doubt, in feare, uncertaine what to trust unto, doubtfull what his estate is. But the covenant of grace rested in, and trusted unto, doth settle the soule in peace. Let a man renounce his owne righteousness, and fly to the free covenant and promise of grace, and stay wholly upon it, here is a sure anchor for the soule to rest upon. Let waves swell, and winds blow, yet he hath built himselfe upon a sure rock which cannot faile, and the more confidently that a man adheres to the covenant of grace, the more assured peace he will find.

This difference the Apostle layes downe, *Rom. 10.* from the 5. ver. to 10. where having before in the third verse laid down a distinction of a two-fold righteousness one of workes, the other of faith, then next he commends the righteousness of faith, which is by the covenant of grace, above that which is by the covenant of workes, and perswades to cleave to the one before the other, by this Argument, namely, because the righteousness which is by workes, leaves a man full of scruples and doubts, making a man to be doubtfully enquiring, who shall ascend up into heaven, to tell him whether there be a place for him there, or who shall go downe into the deepe, to tell him that he is saved from that infernall misery. This dubious anxiety, doth the doctrine and covenant of workes leave a man in; but the Covenant of grace takes away all these scruples. It saith not, *Who shall goe up into heaven, &c.* It tels us, that Christ is ascended to prepare a place for us; nor saith it, *Who shall descend, &c.* It teacheth us to believe, that Christ is descended for to deliver us; So that this doctrine of grace frees the minde of those scruples and perplexities, which the doctrine of workes leaves a man intangled in. He that rests on workes, is like a wave of the Sea, tossed and tumbled up and downe, and finds no rest; he that rests on grace is like one built upon a rock, and therefore cannot be shaken. The reason of this difference is, Because the Law which contains the summe of the Covenant of workes, doth discover the perfect holiness of God, the purity of his nature, his hatred against sin, his strict justice and judgement, so as the soule that is but

Rom. 10. from ver. 5. to 10.

Mark 10.

Rom. 10. 3.

Use.
 Isa. 26. 3.
 Psa. 61. 2.
 The way to
 found peace.

Rom. 5. 1, 2.

in the least measure privy to his own impurity and sinfulness, can never grow up to any confidence before God, by any thing which he hath done. When we have done the best we can reach unto, yet the heart will still be doubtful, whether that which we have done, be fully answerable to the holiness which the holy God requires and looks for. And thus it was with the young man, *Mar 10.* that was so perfect in his own eyes, who thought he had kept all the Commandments of the Law mentioned to him, yet he comes as one unsatisfied in his own mind, and doubtful, whether he had done enough to bring him unto life. And therefore comes to Christ to know what more he should do beside what he had done already. The Papists, who build upon their works, teach a doctrine of doubting; No man (say they) can come to be assured and settled in an undoubted persuasion of his own salvation; and well may they teach such a doctrine, when they build upon such a sandy foundation of their own works. Let them establish their own righteousness with all the strength they can, as the Jews did, *Rom. 10. 3.* yet as long as they rest here, and do not submit to the righteousness which is offered by grace, the issue will be anxiety of mind, fearfulness of heart, conscience will be perplexed, it will never find rest nor peace: but let a man renounce his own righteousness, and fly to the covenant of grace, and cast himself wholly upon grace; here is a sure rock for the anchor of our faith to rest upon.

Let us then hereby see the way of peace, to quietness of heart, and assurance for ever, *Isai. 26. 3.* even to stay our selves upon this rock; fly to the rock that is higher than we, as *Psa. 61. 2.* build upon the foundation of grace, and come off from the foundation of our own works: they that rest upon the Covenant of works, will be diffident of their own estate, they are upon a Rock that is no higher than themselves, and when the waters swell, they will quickly get above them. But if we rest on the foundation of grace, that is a rock that is higher than our selves, there is safety, all the surges and waves of greatest troubles, can never get above the top of this rock; stand here, and we are safe for ever. Hence *Rom. 5. 1, 2.* Being justified by faith, we have peace with God, &c.

But

But many that do believe, and build on this foundation, are yet troubled with many feares, and are full of doubting, &c.

These doubts and feares of theirs, are not like the feares of those that build upon their workes; the cause of their feare is, not because there is not a sufficient foundation to beare them up, but because their adherence and dependence is feeble and weak. They are weak in faith, they are flesh and spirit, there is in them a spirit of faith, which cleaves to grace, and there is also a spirit of unbelief, which is leaning to their own workes, and this causeth their doubtfulness. But it is otherwise with those that do wholly rest upon their works. Let a man build himselfe upon these never so resolutely, let him establish his owne righteousness with all the strength he can, yet this will never give him assurance; not because he doth not adhere firmly to his foundation, but because his foundation is nought and shakes under him. Suppose two men, both in feare of drowning by water; one stands on a firme rock, the other on a quick-sand, he that stands on the quick-sand, stands there resolutely, he that is on the rock is doubtfull, and weake in his resolution; So it is in this case. In the one of these the foundation is firme, but adherence is weake; In the other adherence is strong, but this foundation is unsound. The way to true peace is to rest wholly upon grace, and the more we commit our selves to grace alone, the more peace. Hence saith the Apostle, *2 Tim. 1. 12. I know whom I have believed, and am perswaded that he will keep that which I have committed to him.* And *2 Tim. 4. 18. The Lord shall deliver me, &c.* When feare shall seise on hypocrites, which have trusted in themselves, and in their owne workes, then shall those have confidence which have rested on grace; these shall be able to look death in the face, and shall have confidence in the day of Judgement.

Object.

Answer.

The feare of those that are under workes, and under grace, how they differ.

2 Tim. 1. 12.

2 Tim. 4. 18.

C H A P. XII.

Containing six differences more.

Differ. 10.
One Cove-
nant is impos-
sible, the other
possible.
Esa. 48. 8.
Rom. 8. 3.

Psal. 44. 17.

Psal. 103. 18.
Act. 15. 10.
Mat. 11. 29,
30.

Mat. 23.
1 Joh. 5. 4.

Use.
A motive to
get under the
covenant of
grace.



He Covenant of workes is impossible to be fulfilled by us, in this state of corruption; But the Covenant of grace by the helpe of grace is possible to be fulfilled. Since the day that sin came into the world, never did any man fulfill the Covenant of works, all of us being *transgressors from the wombe*. Hence saith the Apostle, *Rom. 8. 3. What the Law could not doe, &c.* And *Rom. 9. 31, 32.* He saith that the Jewes which followed after the Law of righteousness, did not attain unto that righteousness. The Papists may talke of perfect keeping of the Law, but the Scripture teacheth us another doctrine, *Pro. 20. 9. Who can say, I have made my heart clean?* And *1 King 8. 46. There is no man that sinneth not.* But the Covenant of grace is possible, and therefore the saints do plead this before the Lord, *Psal. 44. 17.* that they have been faithfull in his Covenant. They do not plead themselves to be without sin, against the Covenant of workes, and yet they can say, they had not dealt falsly with God in the Covenant of grace. Nay, the Lord himselfe lookes at them, as fulfilling and keeping Covenant with him, *Psal. 103. 18.* One of these Covenants is, as *Acts 15. 10.* a yoke too heavie for us now to beare; the other, as *Mat. 11. 29, 30* an easie yoke and a light burthen. The Pharisees that were teachers of the Covenant of workes, laid load and heavie burthens upon mens necks, *Mat. 23.* But the commandements of the covenant of grace, are not grievous. The Covenant of grace may be fulfilled, or else no man could be saved.

To provoke us to come from under the covenant of workes, and to get under the Covenant of grace. Who would serve an hard soure Master, that will never be pleased with any thing that he can doe, when he hath spent his utmost strength; such a Master is the Law, we can never fulfill the minde and will of this Master; But grace is kinde, loving, easie to be entreated,

taking every thing in good part, so it be done in truth and faithfulness, according to the strength received; *It will accept the will to doe*, when we have no ability to performe. It saith, Well done good and faithfull servant. But alas, it is with us, as with all flesh, and with all other things. Every thing desires to continue in its state in which it was bred and borne. Now we are borne under the Law, the Covenant of workes, and therefore would faine continue under it. This made *Paul* speake in that manner to the *Galatians*, *Cap. 4. 21*. Yee that *will be under the Law*. They had a minde to returne to the Law, though they had grace revealed to them. We have a minde to live and dye under that Covenant, as the fish in the Sea, and the Mole in the earth: But see what it is, a severe and rigid Master, the will of it can never be accomplished. Therefore fly from it to this amiable and gracious Lord, that accepts of weakest endeavours, so they be done in sincerity. So long as we strive to doe the will of the Lord, and fly to grace for pardon and acceptance, we do fulfill the Covenant of grace. Therefore cast off that yoke which cannot be borne, and take the yoke of Christ upon us, for that is easie, and his burthen light, *Mat. 11. 29, 30*.

Though we doe by sin breake the Covenant of workes, and so make it voyd, that there is no life and salvation to be had hereby, yet there is hope and helpe by flying to the Covenant of grace; But if the Covenant of grace be broken and made voyd, as it may to those which onely externally lay hold on it, there is no more helpe for such a soule. It's in vaine to fly back to the Covenant of workes. I deny not but many sinnes may be committed by those that are under the Covenant of grace, which yet doe finde helpe and mercy from God, as was shewed out of *Rom. 5. 16*. Because the bond of the covenant is not broken. As it is betweene man and wife, though shee be foolish, passionate, and wilfull; yet these doe not breake the Covenant of marriage, so long as shee remaineth faithfull; So here. But if the Covenant of grace be made voyd, then there is no more helpe nor hope. It is in the Covenant of workes, as it was under the Law, *Num. 35. 6 & 25*. If a man had committed man-slaughter, he was subject to the avenger of blood, yet there

were

2 Cor. 8. 12.

Gal. 4. 21.

Mat. 11. 29, 30

Differ. 11.

There is helpe for those that break the Covenant of workes, but not for those that break the Covenant of grace.

Rom. 5. 16.

Heb. 6. 18.

were Cities of refuge for him to fly unto, where he was to remaine to the death of the High-Priest; so it is with those that sin against the Covenant of workes; though one hath committed bloudy sins, yet there is a refuge for him, which the Apostle seemes to allude unto, *Heb. 6. 18. We have strong consolation, that have made our refuge, &c.* The Covenant of grace, is (as *I/a. 25. 4.*) a refuge against the tempest, &c. Here is a safe Sanctuary, it saves such as are condemned by the Covenant of works. But if a man sin against the Covenant of grace, so as to make it voyd to himselfe, there is no refuge for him, no remedy for him, as *Solomon* speakes of those that being often reprov'd, harden their neck, *Prov. 29. 1.* Hence is that in *Heb. 10.* from 26. to 31. *If we sin wilfully, after we have received the knowledge of the truth, there remaines no more sacrifice for sins, &c.* The reason of this difference is; Because in the Covenant of workes, wee have to doe with justice; but in the Covenant of grace, with grace and mercy: and therefore as when a man hath committed a trespassse against the Law, and Justice condemnes him, yet the grace and favour of the Prince may save him; but if he contemne the favour of the Prince, then he must dye: So though we have provoked Justice, yet we may fly to grace, and get helpe there: but if we have offended against mercy, and made grace our enemy, whether can we then goe? there is no refuge then left for us.

Use.
The great
danger of sin-
ning against
grace.

Mal. 3. 17.

To let us see the great danger of sinning against grace: there is danger in sinning against the Covenant of workes, but it is more dangerous to sin against Grace. For there is helpe for such as breake the Covenant of workes, but no helpe for such as make voyd the Covenant of grace to themselves. These are the killing and destroying sinnes, that leave no remedy. It is true, (as was said before) that the Lord passeth by many weaknesses of his servants, that desire and indeavour to cleanse themselves from all filthinesse, and spareth them as a Father his sonne. *Mal. 3. 17.* But contemptuous sinnes against Grace, are beyond all helpe. This is to sin desperately. Herein men stumble at the stumbling stone, they thinke that now under the dayes of grace (though they be yet under the Law) they may sin without danger, and continue in their evils; but here the danger is the greatest, therefore take heed how you make Grace your enemy

If the Law condemne us, Grace may save us; But if Grace save us not, who shall plead for us?

How do men sin, so as to make the Covenant of Grace voyd unto themselves, and to make Grace their enemy?

1. By neglecting and slighting the offers & tenders of Grace, which are made unto them; hereby they become guiltie of sinne against Grace. In *Mat. 22.* and *Luk. 14.* the Father invites men to the marriage of his Sonne, and so to receive all the blessings, that are prepared, and made ready. There is mercy ready, forgiveness ready, &c. But marke their answer; *They cannot come,* the profits and pleasures of the world hinder them from embracing the tenders of Grace; What follows then? the sentence goes out of the mouth of Grace it selfe, *They shall not taste of my Supper.* Grace invites, but it is refused, and therefore passeth that direfull sentence. So *Psal. 81. 11.* God offers himselfe to be a God unto them, but they will have none of him, *Then he gave them up to walke after their own hearts lusts, &c.* When we will not have his Grace upon his termes, then God gives up to Justice. When God calls upon us, as he doth upon his people, *Isa. 55. 1. 3.* Come unto me, and incline your eare, take me to be a God unto you, and I will make a sure and everlasting Covenant with you; if then wee depart away from God, as *Hos. 11. 2.* and we will have our lusts, and keepe the Idols of our hearts, then the offers of grace are made voyd unto us.

2. When men turne back from the grace which they have received, and grow weary of it; when we are convinced of the excellency of grace, and doe take hold of the Covenant, as it were with one hand, but not with all our heart, and therefore do Apostatise and turne back to our own lusts, then doe we frustrate all the promises of grace to our selves. This exposes grace to contempt, as if there were more good to be found in sin, and in the world, then in the grace of Christ. Hence saith the Apostle, *Heb. 10. 26. & 39.* That they that sin wilfully after they have received the knowledge of the truth, there remaines no more sacrifice for sin. They that draw back, doe it to their own perdition; and so *Psal. 73. 27.* They that turne back from thee shall perishe. If they be entangled againe, saith the Apostle Peter, *2 Pet. 2. 20.* then their latter end is worse then their beginning. Here is another way

Quest.

Ans.

How men
make grace
their enemy.

Psal. 81. 11.

Isa. 55. 1. 3.

Hos. 11. 2.

*Heb. 10. 26.
& 39.*

Psal. 73. 27.

2 Pet. 2. 20.

to make voyd the grace of God to our selves.

3. When we turne the grace of God into lasciviousnesse, as *Jude* third verse; when men presume upon grace, they sin presumptuously, and thinke that Grace shall beare all, save all, and though they goe on presumptuously in an head-strong way, yet Grace shall pardon all; This *Paul* meets withall, *Rom. 6. 1. Shall we sin that grace may abound, &c.* Men are ready to abuse the precious Grace of God; we *will* sinne, and grace *shall* abound. This turning of grace into wantonnesse, frustrates the Covenant of grace unto our selves, *Jude 3. 4. verses.* Let us therefore take heed that we sin not against grace. I would to God that none of these things were found in the Generation of *Jacob*, among our Churches; finnes against Grace, are the most dangerous finnes, therefore beware.

Differ. 12.
The covenant
of workes was
made before
the fall; the
other of grace
after the fall.

The Covenant of workes was made with man in the state of Innocency before his fall; but the Covenant of grace was made afterwards, when he had fallen; for before the fall, there was no impossibilitie, but man was able to have fulfilled the Law, and therefore God might justly require such obedience of him: then man stood in no need of a Covenant of grace, he might have had life by the Covenant of workes; but after the fall, then he became impotent, unable to fulfill the Law which God had given him, and then without a new Covenant of grace he could not live, and therefore now God enters into a Covenant of grace with him.

Object.

This may seeme to imply, that the Covenant of workes is more ancient then the Covenant of grace; which is not to be granted, because the Covenant of grace was from before the world began, *2 Tim. 1. 9. Tit. 1. 2.*

2 Tim. 1. 9.

Tit. 1. 2.

Ans.

I answer, that both Covenants must be considered two wayes:

First, as they were in *mente divina*, in the counsell and purpose of the Father.

Secondly, as they are actually enacted and stricken with us.

Now if we speake of the former, how they were in the eternall purpose of God, then I say it is true, that the covenant of grace was from eternity. But so was the covenant of workes also, which appears by these two things: First, both these pur-

poses

poses (that I may so speak for our conceiving, though both are but one in God) I say both these, *I will glorifie my selfe in my iustice*, and *I will also glorifie my selfe in my grace*, are from eternity, one as well as the other, *Rom. 9. 22, 23*. Now the means of glorifying his iustice, is by entring with man into a covenant of works : therefore as the end was from eternity ; so was the means also. Secondly , Christ himselfe when he received the promise and covenant of grace for us, did withall receive a commandment and covenant of workes to be fulfilled by him in our behalfe. Hence he is said to be *made under the Law*, *Gal. 4.* he received a commandment from the Father, *Joh. 12. 49.* And was sent to fulfill the righteousness of the Law for us, *Rom. 8. 3.* By which means he becometh the end of the Law, *Rom. 10. 4.* And as he was made under the Law, and did fulfill it in fulnesse of time, wherein he was sent : so he was preordained hereunto before the world was, *1 Pet. 1. 20.* So that in respect of Gods counsell and purpose, there is neither *prius* nor *posterius* betwixt these covenants, but they are from everlasting, neither of them before nor after another. But if we look at the manifestation and enacting and striking of the covenant with us, the covenant of works was first, in as much as the state of perfection was before the state of imperfection, in which the covenant of grace was made with us.

Therefore for a man now to suppose an accomplishing of the covenant of works to be saved thereby, is in effect to conceive a new creation of man, or to suppose man not fallen, but to be now as perfect as *Adam* was in his creation before his fall, and is in effect the same as to say, that we have no need of a covenant of grace, as then *Adam* had not.

Galat. 4.
John 12. 49.

Rom. 8. 3.
Rom. 10. 4.

1 Pet. 1. 20.

Use.

CHAP. XIII.



He covenant of works is revealed by the light of Nature ; but the covenant of grace is revealed by a supernaturall light from above. Natures light teaches men to look for life and righteousness by works, and this is written in all mens hearts, *Rom. 2. 15.* And there-

Differ. 13.
Light of nature reveals the one, but not the other.

Q

fore

1. Cor. 2. 6, 7.
8.

John 1.
Ma h. 16. 17.

Use.

Differ. 14.
One covenant
made with all,
so is not the
other.

John 17.

Gen. 17. 21.

fore if you should aske all the men in the world severally one by one, How doe you hope to be saved? They would all answer, By works, and by doing good. All men by nature have something of the law in their hearts, though sin hath blotted out a great part of it: but the covenant of grace is not knowne but by the revelation of the Spirit. Hence, saith the Apostle, 1 Cor. 2. 6, 7, 8. that the Gospel is a mystery, an hidden wisdom, which none of the Princes of the world knew, though they have the greatest helps to find out hidden things; but it is brought by the Sonne out of the bosom of the Father, Job. 1. 1. Flesh and blood doth not reveale this doctrine, Matth. 16. 17.

Then let no man think to attain the knowledge of the covenant of grace, and find out the mystery thereof by naturall understanding, by any strength of wit, learning: The strongest parts will not reach it till it be revealed to us from heaven. And if any have understood the mystery of this covenant, let them learne to say as Christ doth, Mat. 11. 25. *Father, I thank thee that thou hast revealed these things unto me, &c.*

The covenant of works was made with all men, all men being in Adams loins, and he standing as a publique person in the roome of all his children, when God made that covenant with him: but the covenant of grace is not made with all men, but onely with the faithfull, with those that are given unto Christ by the Father, Job. 17. And therefore by the covenant of works, God is a God to one as well as to another; God is not God of one people more then of another, by the covenant of works; for it was made equally with us all in Adam, it being made with him for all his posterity. And therefore seeing wee are all equally the sons of Adam, this Covenant makes no difference betwixt man and man, but all are shut up under it, all bound to fulfill it; and if they breake it, (as wee all doe) then liable are we to the sentence of death. But in the Covenant of grace, God is the God of one people, and not of another. Hence is that in Gen. 17. 21. God saith that he will establish his Covenant with Isaac, and not with Ishmael: So it was made with Jacob, and not with Esau, with Abel, and not with Cain, with David, and not with Saul; not with Judas, but with Peter; with the Jewes first, and not with the Gentiles; and after with the Gentiles

Gentiles, and not with the Jewes. By this Covenant one people becomes a more peculiar people then another. As first of Peter, 2 Chap. The Covenant of grace is not univerfall, it is not made with all, as the Covenant of workes was.

Let none therefore look for the blessing of life and salvation, by being a son of Adam, the blessing of the Covenant of grace is no common blessing. Naturall life is common to all, but spirituall and eternall life is the peculiar blessing of the Covenant of grace, made onely with those that are given unto Christ. Therefore the Lord speaking of those that he will be a God unto, Zach. 13. 8, 9. saith, *That two parts shall be cut off*, and to the third he will say, *You are my people*. Let us not therefore flatter our selves with vaine hopes, that he that made us will save us: No, he that made you will have no compassion on you, so long as you remaine an impenitent and disobedient people, *Isai. 27. 11.* All doe not so much as heare of this Covenant, nor know it; all that doe heare of it, and have knowledge of it, doe not enjoy the blessing of it, as *Matth. 13. 11.* and *Matth. 11. 25.* Therefore it were good for every one of us, that we would begin to suspect our selves, and to question our interest in this Covenant. Aske our selves, yea and aske others, and goe and inquire at the Lords own mouth, Am I within this Covenant? Have I any part or portion in the blessing of it? Sure I am, that am by nature under the Covenant of workes, but am I translated into the Covenant of grace?

Use.

Zach. 13. 8, 9.

Isai. 27. 11.

Matth. 13.

Matth. 11. 25.

The salvation brought by this Covenant, is a common salvation, *Jude vers. 3.*

Object.

True, it is common to all that doe believe, whether they be Jewes or Gentiles, whether those that lived before the incarnation of Christ, or since. There is not one way of salvation for one, and another for another; but one way for all that shall be saved. But it is not common to all flesh; therefore, doe not build upon this false principle, that all that heare of the Covenant of grace with their eares, are partakers of the blessing coming by it: No, it is no common salvation, but onely to those that enter into a Covenant with God, to those that believe and bring forth the fruit of a living Faith.

Answer.

One that is under the Covenant of workes, may get from under

Differ. 15.

One under
works may
come to be
under grace,
but not con-
trary.

under that Covenant, and may come to be under the covenant of grace: but he that is once under the covenant of grace, can never be brought back under the covenant of works any more. A member of *Adams* body may be lost; but a member of *Christs* body can never be cut off. *Adam* being under the Covenant of works, lost himselfe wholly, and therefore may lose a member of his body much more. But those that are engrafted into *Christ*, are safe, he saves himselfe, and all that belong to him, *Esay* 63. 5. *Joh.* 17. 12.

Use 1.

A word of encouragement to those that are yet under the Covenant of works, that yet live in their sins, and finde their consciences condemning them, consider there is a possibility that you may come up to be under a covenant of grace: breake off your sins, give up your selves unto God; it may be he will receive you.

Use 2.

See the safe estate of those that are under the Covenant of grace: here is a safe harbour, here cast anchor upon this rock, and here is no danger; the ship may be tossed, but cannot perish. In *Matth.* 8. the ship in which *Christ* was, was tossed with winde and water, so as the Disciples were afraid, yet it sunk not. The law hath no more power against you, yee cannot come under the power of the law any more, *Rom.* 6.

Thus much of the differences between the covenant of works and of grace; which differences are carefully to be observed, and kept inviolable: for if we begin to confound these two covenants, we bring in a confusion into all Religion. As the Papists have done by confounding the differences between the covenants. They make the covenant of grace to differ no otherwise from the covenant of works, then a thing more perfect from that which is imperfect, and to be distinct onely in respect of degree; and so in effect they make them all one. They call the commandements given by *Moses*, the old Law, and the Gospel the new Law: and herein they make all the difference, that the new Law (as they call it) giveth rules of greater perfection, and difficulty then the old Law. As where the old Law (as they terme it) commanded, *Thou shalt not kill*; the new Law forbid one to be angry unadvisedly, &c. And hence, scil. from the confounding of these two Covenants, follows their doctrine of the possi-

possibility of the keeping of the whole Law. That whereas the Scripture speaketh of an Evangelicall keeping of the law in uprightnesse and sincerity, and acknowledgeth it in the Saints, as in *Zachary* and *Elizabeth*, they not putting difference betwixt Law and Gospel, they apply this to a legall keeping of the commandement, which is quite contrary to the minde of the Spirit of Truth speaking in the Word: Hence also they teach, that there is but one way of justification in both Covenants, which is by workes, as they say. The new law gives more grace to fulfill the commandement of it then the old doth, but the way of justification is the same: thus they teach. Therefore wee must be carefull of keeping these differences between the Covenant of workes and of grace.

But Christ who was the Minister of the Covenant of grace, calls his doctrine, a new Commandement, *John* 13. 34. and 15. ch. 12. and therefore it is a doctrine of workes as well as the former commandement given by *Moses*.

It is true that the Gospel and Covenant of grace, hath its commandement as well as the law and covenant of workes; but withall it reveales the free promise of grace and of righteousness without workes, which the Law and covenant of workes doth not.

The commandements of the Covenant of grace, are in part different from the other Commandements of the Covenant of workes: For the great commandement of the Covenant of grace is, that we believe in the name of the Son of God, that we may have life by him, 1 *Joh*. 3. 23. thereupon the Gospel is called, *The Law of Faith*, as opposed to the Law of workes, *Rom*. 3. 27.

Though the doctrine of grace command the same duties as the covenant of workes doth, as of love, feare, and of keeping the Commandements, and it ratifies the duties of the Law; yet here is the difference, that they are commanded in another manner, and for another end then in the covenant of workes; not as the matter of our justification, but as testimonies of our thankfulness for the great mercy of God in our free justification by grace. Let us therefore keep these differences unfounded; for these two Covenants are as different in their nature, as heaven and earth.

Object.

Joh. 13. 34. &
cap. 15. 12.

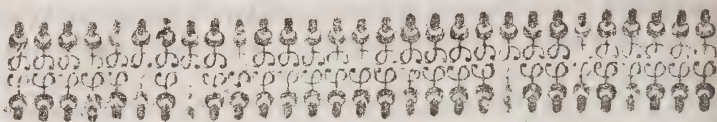
Answer 1.

Answer 2.

1 *Joh*. 3. 23.
Rom. 3. 27.

Answer 3.

The

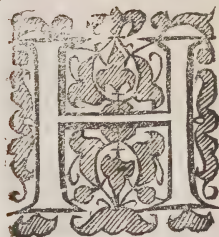


The Second Part.

Containing the dispensation of the Covenant
before and since CHRIST.

CHAP. I.

*That the Covenant of grace, was for substance one and the same,
in all ages of the Church.*



Having thus farre spoken of the differences
betwixt the Covenant of workes and of
grace; I come now to the second point
before propounded, which is concern-
ing the revelation or dispensation of the
Covenant of grace, to see how diversly it
hath been administred in the severall ages
of the Church, before and after the com-
ing of Christ.

And here I will shew you two things;

1. That notwithstanding the severall formes of admini-
stration, yet the substance of the Covenant was ever in all ages
of the Church the same as it is now.

2. Wherein the difference of the Administration doth
stand.

For the former. The platforme or substance of doctrine
concerning the Covenant betwixt God and man, was ever-
more the same in all ages of the world, from the fall of man,
unto

I.
The covenant
of grace was
ever the same
for substance,
though under
divers forms
of administra-
tion.

unto this day. From *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *Moses*, from *Moses* to *David*, and so on, from *David* to *CHRIST*, and from *CHRIST* to the end of the world, the doctrine of the Covenant betwixt God and man, hath been and ever will be the same without change. Compare together the Preachers of the Old Covenant with the preachers of the New, and you shall finde, that for substance they all preached but one doctrine, all coming from one spirit, leading on in one way, and directing to one end. *Paul* was a Preacher of the New Testament, as he testifies 2 Cor. 3. 6. The Prophets were Preachers of the Old, yet compare the doctrines of the one with the doctrines of the other, and you shall see that they which preached the New Covenant did teach nothing, but what was taught before by *Moses*, and the Prophets under the old covenant, as the Apostle himself testifies, *Act.* 26. 22. But if the New Covenant which *Paul* preached, had contained any substantiall difference from the old, surely *Paul* must of necessity have preached something more, and differing from that which had been taught by *Moses* and the Prophets.

When God did first preach the Covenant of grace unto our first Parents (in *Gen.* 3. 15.) he preached more in substance then had before been made knowne to them in the covenant of works; and so in the present matter in hand, if the New Covenant were in any substantiall point differing from the old, then must *Paul* and other Ministers of the New Testament, preach more then *Moses* and the Prophets which preached the Old Covenant, had done. But *Paul* testifies that he said nothing more, and doubtlesse the Covenant preached by them both, were and are in substance the same, no difference betwixt them. And hereof it is that in *Ephes.* 2. 20. the Prophets and Apostles are both joyned together as one foundation, for the Church to build upon, because by consent of doctrine they do both of them lead us unto that one foundation which is laid, which is *Jesus Christ*, 1 Cor. 3. 11. And hereupon it is, that *Paul* in all his disputations which he had with the jews about his doctrine, he ever proved his doctrine by consent of the Scriptures of the old Testament, as we may see in *Act.* 17. 2, 3.

1 Cor. 15. 3, 4. and elsewhere, in all which places the Scriptures mentioned, are the writings of *Moses* and the Prophets; but *Paul* could not thus have proved his doctrine by those Scriptures, if in any point preached by him, his doctrine had differed from that which had been taught by the Prophets under the old Testament. Doctrines different may disprove, but they cannot prove one another. By which it is evident, that the doctrine of the old Testament was the same as is the doctrine of the New.

Sculaetus on *Esa. 42. 6.* upon those words, I have given thee for a Covenant of the people (namely of the Jews) and for a light to the Gentiles, moves this question, *Cur non dicit in fœdus gentium*, why doth he not say, for a Covenant of the Gentiles; but for a light of the Gentiles? He answers well and truly, *quia non est initium fœdus novum, fœdus aliud, &c.* because God did not make with the Gentiles anew, or another Covenant, but the old covenant made with *Abraham*. Onely the Gentiles were to be enlightned to know this Covenant, which through ignorance they were before strangers unto, *Ephes. 2. 12.*

When therefore the Covenant is distinguished into old and new *Hæc distinctio fœderis* (saith *Peter Martyr*) in *vetus & novum, non est generis in species, sed subjecti in accidentia*; that is. This distinction of the Covenant into old and new, is not of a general into the specials contained under it, which are of a specificall different nature one from the other, but it is of a subject distinguished by its accidents. The subject is one in substance, yet admits diverse accidents to fall into it, as an house or a garment, which is but one in substance, yet may be considered either as new or old; as worne old, and then repaired and made new, but still for substance the same.

It was said of old, *Quid est Lex? Evangelium prænunciatum. Quid est Evangelium? Lex adimpleta.* What is the Law? It is the Gospel fore-told or fore-promised. What is the Gospel? It is the Law fulfilled. By Law, in this speech, not understanding the Law strictly taken, as it contains the Covenant of Workes, but the whole substance of the old Testament, as it was legally administred.

But

But this point being of so great consequence, by reason of the diverse conceptions and opinions of men concerning it; therefore to make more cleare the agreement of the old and new Covenant, I will lay downe some arguments to evidence this truth, that they are for substance the same. The first whereof shall be by way of induction; Thus,

1. Both Covenants doe spring from the same fountaine of Grace.
2. They both propound the same blessings and priviledges,
3. They both lead to one Mediator, by and through whom those blessings are to be enjoyed.
4. There is the same condition in both; namely, Faith.
5. They both communicate the same spirit of Grace.
6. They both give the same lawes and rules of life to walk by, that one spirit hath but one rule, by which to direct the lives of all Gods people.
7. There is the same end, and salvation in both.

Argu. 1.

Now if all these be the same in both Covenants, then certainly for substance they are the same, but all these are the same in both Covenants, as shall be proved in the particulars.

1. They doe both of them spring from the same fountaine of grace and mercy, even Gods meere good will towards lost mankinde.

1.
The old Covenant sprang from the same fountaine of grace as the new doth.

Of the new Covenant there is no question; this will easily be granted to be a new Covenant springing from free grace, of which we shall speake something in due place) but was the old Covenant so also? Goe we backe to the first head where the first streame of this Covenant brake forth, which was to our first parents in Paradise, when they by their vile apostacy from God, and turning after Satan, had brought themselves under the wrath and curse of God, what else but free goodnes did now move the Lord to make knowne to them that promise, concerning the seed of the woman which should breake the Serpents head? Here was the substance of the whole Covenant of grace. And from what fountaine did the manifestation hereof spring? but from free mercy, meere grace towards

R

ungrate-

gratefull man. So also when God manifested himselfe to *Abraham*, to take him into covenant with himselfe, What was *Abraham* then? He was an Idolater, a Worshipper of strange Gods, *Josh. 24.2*. It was not therefore *Abrahams* grace that drew God into Covenant with him, but it was *grace in God* which moved him to take *Abraham* into Covenant with himselfe. And what was *Israel* above other people of the earth, when God separated them to be a peculiar people unto himselfe? They were a stiffnecked people, as the Lord tels them, *Deut. 9.6*. and therefore Gods love to them was free, loving them because he loved them, there being no cause thereof but in himselfe, *Deut. 7.7.8*. and so *Samuel* tels *Israel*, that it was the Lords good pleasure to make them his people. *1 Sam. 12.22*. It was not any thing in them, but the meer good pleasure of Gods goodnesse, as *Pauls* expression is, in *2 Thes. 1.12*. And thereupon it is that the Scripture speaking of the old covenant, doth so frequently joyn together these two, *Covenant* and *Mercy*, as we may see in *Deut. 7.9.12*. *2 Chron. 6.14*. *2 Kin. 13.23*. *Neh. 1.5*. Now to what end is this so often joyning mercy and covenant together, but to shew that both beginning and accomplishment of that covenant was out of mercy, and free goodnesse.

2.
It conveyed
the same spi-
rituall bles-
sings, as
1 God was
their God,
ender the old
Covenant.

As the fountaine was the same, so there were the same blessings and saving priviledges in the old covenant as in the new; For, 1. They had God for their God then, as we have now. Thus God spake unto *Abraham*, *I will be a God unto thee*, and so to *Israel*; *O Israel! I am God, even thy God*, *Psal. 50.7*. *Levit. 26.12*. and greater blessings can we have none now under the new Testament. The promise is still the same, *I will be your God*, and ye shall be my people, *2 Cor. 6*. to end. Is God now become the God of the Gentiles? *Rom. 3.29*. He was so before unto the Jewes. Can *Paul* now say, *God is my God*? *David* could say the same under the former Covenant, *O God thou art my God*, *Psal. 63.1*. 2. They had the same forgiveness of sin, as we have. God manifested himselfe unto them, to be a God gracious, abundant in goodnesse, forgiving iniquity, transgression, and sin, *Exod. 34.6,7*. *Esa. 43.25*. *Mich. 7.18*.

2 They had
forgiveness
of sin.

And lest any should aledge, that this blessing of forgiveness, was indeed revealed unto them, but not to be enjoyed by them, but

it was reserved for a future people, that should be in the days of the New Testament, to prevent stumbling at this stone, we may observe both how the faithfull did then pray for, and expect forgiveness, and that they did also obtaine what they believed and prayed for, as also that the Lord himself did bear witness thereto with his owne mouth. They prayed for it, as is evident by that prayer of *Solomon*; when thou hearest forgive, *1 Kin. 8. 30.* and forgive the sin of thy people, *ibid. ver. 34.* and againe, forgive the sin of thy servants, *ver. 36.* And so in *Psalme 51. 1, 2.* And this benefit they did not onely pray and hope for, but they found it performed unto them, as is cleare by *Abrahams* example, who was justified before God, and therefore had his sins forgiven, *Rom. 4.* And *David* also found the sence thereof in his owne soule, *Psal 25.* Thou forgavest the iniquity of my sin. *Hezekiah* also expresseth the same, in *Isa. 38. 17* Thou hast cast all my sins behind thy back; and to the same purpose the Church speakes in *Psal. 85. 2.* Thou hast forgiven the iniquity of thy people, and hast covered all their sin.

And lastly, we have the Lord himselfe, bearing witness hereto with his owne mouth, as in *Num. 14.* where, when *Moses* had prayed for the forgiveness of the sins of the people, the Lord himselfe answers, I have pardoned according to thy word, *ver. 19, 20.* and so in *Jer. 33. 8.* I will pardon all their sin, whereby they have sinned against me; and *Nathan* who was to *David* as Gods owne mouth, told him, the Lord hath put away thy sin, *2 Sam. 12. 13.* And *Paul* speaking of this point, tels us, that this doctrine hath witness from the Law & from the Prophets, *Rom. 3. 21.* all concurring in this, namely, that forgiveness of sins was in the time of the old Testament, as well as in the new. 3. They were partakers of the same adoption as we are, they were sons of God as well as we. God says of *Israel*, *Israel* is my son, even my first-borne, *Exo. 4. 22.* first-borne in respect of the Gentiles, who are as the younger son; but both are sons, though they were then under the tutorage and government of legall rudiments, which we are free from, and were but as in their minority, yet they were children as well as we; and thence was that speech of the former

3.
They were
partakers of
the same A-
doption as
we.

Church; doubtlesse thou art our Father, *Isa. 63. 16.* And that of *Moses, Deut. 14. 1.* Ye are the children of the Lord your God.

Dr. Ames saith well, the Church was then considered, 1 *quæ hæres.* 2 *quæ infans*, Partly as an heire, and partly as an infant; as it was an heire, it was free; as it was an infant, it was after a sort servile; as it was an heire, it had the spirit of Adoption; as it was an infant, it had the spirit of bondage, and of feare, *Rom. 8. 16.* And hence is that of the *Apostle*, in *Rom. 9. 4.* that to them belongeth the Adoption, and that of *Moses*, in *Gen. 6. 1.* that there were some which were distinguished from others by this name, that they were called the sons of God. And thus we see, that they had the same benefits in the old covenant, as we have in the new. They had God for their God, the forgiveness of sins, and the Adoption of sons.

3 There was the same Mediator then as now.

As there were the same benefits under the old Covenant, so there was the same Mediator also, by whom both they and we did and doe, partake of them. They had the same Mediator betwixt God and them, as we have, even *Jesus Christ*. *Christ* was propounded to *Adam* in that promise; The seed of the woman shall breake the serpents head. He was also propounded to *Abraham* in that promise of a seed to spring from him, in whom all the Nations of the earth should be blessed, *Gen. 22. 18.* And in this seed *Abraham* rejoyced, because he did foresee the day of *Christ*, *Job. 8. 58.* To this Mediator did *Job* looke, when he said, I know that my Redeemer liveth, *Job 19. 25, 26, 27.* he looked for redemption, and for the resurrection of his body, by *Jesus Christ*. And sutable hereto we read in the Gospel, that our blessed Saviour at his resurrection raysed up (together with himselfe) many of the Saints that had been dead under the former Covenant, *Matth. 27. 52.* To shew thereby, that the benefit of his Mediation, death, and resurrection, did belong to them under the old Covenant, as well as to us under the new.

Object.

It may perhaps seem to some, that *Christ*s Mediation should be restrained to the times of the New Testament, because he is called the Mediator of the New Testament, as it is opposed to the old, *Heb. 9. 15.*

But

Answer

But this is not so to be taken, as if he were no wayes Mediatour of the old. Indeed, he is Mediatour of the New Testament onely, in respect of actuall and personall confirmation of it, by his own blood, which was not done in the old Covenant. But he was Mediatour of the old Covenant also, in respect of the types which did foreshew Christ; as also in respect of the vertue and efficacy of his blood, which did not onely confirme the new Testament, but did take away the sins that were committed under the old. Which truth, the Apostle doth beare full witness unto, in *Heb. 9. 15.* where he saith, That Christs blood wrought redemption of the sins under the former Testament. And hereto agrees that in *Heb. 13. 8.* *Christ yesterday, and to day, and the same for ever.* Which words, though they doe sufficiently prove the divinity of Christ, yet that is not the purpose of the Apostle in alledging of them, but his intent and scope is, to bring men from those diverse and strange doctrines about meates, and other ceremoniall observations, unto Christ alone. As if he should say, Our fathers before us have indeed exercised themselves in such ceremoniall rites, but they did not profit themselves thereby. If they had any profit unto salvation by those things, it was not from *the things themselves*, but as they were by them led unto Christ. Who was (in respect both of representation and of vertue) *yesterday*, that is, in times past under the former Covenant. And *to day*, that is, in the time present under the new Covenant, and shall be the same unto all that trust in him *for ever*. One Covenant poynted at Christ to come; the other, as already come. The one saith, a Branch shall spring out of the stock of David, *Isa. 11. 1.* The other saith, God hath raysed up an horne of salvation for us, out of the house of his servant David, *Luk. 1. 69.* Here is a circumstantiall difference of time. One saying (*shall*) the other (*hath*). But both poynt at the same substance, namely, the Branch springing out of Davids house, even Jesus the sonne of David, the Saviour of the world. And wee must of necessitie either deny the salvation of the fathers under the old Testament, or confesse that they had Christ for their Mediatour, unlesse wee will be so profane as to say, that they were saved without Christ. But there is no other name by which men may be saved, *Act. 4.*

12. It is by him that all are made alive, *1 Cor. 15. 22.* None live but by him, *1 Joh. 5. 12.* Either therefore they are perished, or Christ was their Mediatour to save them.

4.
There was
the same con-
dition, name-
ly, faith.

There was and is the same condition in both Covenants, even faith in Christ. This followes upon the former; for if Christ was the Mediatour, then faith must needs be the condition, there being no other meanes to enjoy Christ, but by faith. But in this lyes the maine doubt; for the condition of the former Covenant may seeme to be *Doing*, as it is propounded in *Exod. 19. 5.* and elsewhere. But wee are to know, that when *Doing* is made the condition of that Covenant, works are not there considered apart by themselves, as separated from faith, but as the effects and fruits of faith going before them, and embracing the free promise, *I am the Lord thy God.* Not much differing from this which I say, is that which *Paræus* hath in *Prolegom.* in *Epist. ad Rom.* where he saith, that *Palam.* in respect of open expresseion, the condition of that Covenant was obedience, but *Testè*, in respect of secret intimation, it was repentance and faith in the Messiah to come. And although faith was then but *testè* and secretly propounded, yet that faith was indeed required of them; and that they knew and understood the same, may be evidently proved; for

1. The Scripture testifies of many of them that they beleaved. By faith it was that *Abel* offered his sacrifice, *Heb. 11. 4.* *Enoch* is commended for his faith, *ibid. vers. 5.* And so is *Noah* for his faith, and *Abraham* for his, whose eximious faith is therefore set before us as an example to walk by. *David* also often testifies h's beleaving the goodnesse of the Lord, *Psal. 27. 13.* And in *Psal. 116. 10.* *I beleaved and therefore did I speake.* The like may be said of *Moses* and others, *Heb. 11. 23.* &c. to the end of the Chapter. Its true, that many under the former Covenant sought righteousness by the workes of the Law, and not by faith; but this was their error and sin; it was not the doctrine of the Covenant. There be now under the New Testament many that seek righteousness in the same way of workes as they did. But it is not the doctrine of the Covenant which teacheth them so, but their mistake of the Covenant; and so it was then.

2. If faith had not been required of them in that Covenant, then should they not have been blamed for not beleeving; but they were often blamed for not beleeving: as wee may see in *Deut. 32. 20.* They are children in whom is no faith. And in *Psal. 78. 22.* *They beleevd not in God, and trusted not in his salvation.* And in *2 King. 17. 14.* *They did not obey, nor did they beleeve in the Lord their God.* And in *Rom. 9. 31, 32.* the Apostle plainly enough implies, that Christ as a corner stone was propounded to them, to build upon him by faith, though they through their wilfull unbelieve stumbled at him, as at a stumbling stone. This blaming of them for their unbelieve, plainly shews that faith was required of them.

3. They had the promise of life made to faith, as it is in *Hab. 2. 4.* *The just shall live by faith.* And this life of faith was not taught by *Habacucke* alone, but it was the common doctrine of all the Prophets; as the Apostle testifies, *Act. 10. 43.* *That all the Prophets give witnesse, that whosoever beleeveeth in him, shall receive remission of sins.* This speech of the Apostles could not be true, if all the Prophets had not taught faith in Christ.

4. How could Circumcision have been to them the seal of the righteousness of faith, if faith it selfe had not been required of them? But so it was, it was to them a seal of the righteousness of faith, *Rom. 4. 11.*

5. How could they have overcome the world, as they did, if they had not beleevd? How could *Moses* have despised the honour of *Pharaohs* Court, and refused to have been called the sonne of *Pharaohs* daughter, if he had not by faith looked at Christ, and those better things that are to come? *Heb. 11. 24, 25, 26.* And the like may be said of those in *vers. 13, 14, 15, 16.* These overcame the world, and the Prince which rules in the world; but by what means did they overcome? even by faith; for this is our victory by which we resist Satan, *1 Pet. 5. 9.* and overcome the world, *1 Joh. 5. 4.*

6. Let it be considered how they came to be broken off from the Covenant; the Apostle tells us, *they were broken off through unbelieve*, *Rom. 11. 20.* And if unbelife was the cause of their breaking off, then surely their standing in Covenant was by faith. By all which it appears, that faith was required in the covenant then, as well as now.

There

5.
There was the
same spirit of
grace given by
the former
Covenant, as
is now.

There was the same spirit of grace promised and conferred by the old Covenant as is by the new. There is but one spirit in all the people of God. *Ephes. 4. 4. One body, and one spirit:* and this one spirit which is given to us in the New covenant, was given to them in the old, *Hag. 2. 5.* And hereupon it is, that *David* made his prayer, desiring God not to take away his holy Spirit from him, *Psal. 51. 11.* And in *2 Cor. 4. 13.* *Paul* speaking of himselfe, saith, *that he had the same spirit of faith as David had before.* And therefore *David* also had the same spirit as *Paul.* And hence it is, that we have so often mention of the *Saints* which then were: they being so called *Saints*, because they, no lesse then we, were sanctified by the spirit of holinesse given unto them. Thus *Moses* speaks to God concerning *Israel*; *Thy Saints are humbled at thy feete to receive thy words,* *Deut. 33. 3.* And *David* in his time speaks of the *Saints* that were on earth, *Psal. 16. 3.* *Aaron* was called the *Saint* of the Lord, *Psal. 106. 16.* And in *Psal. 31. 23.* *Love yee the Lord all yee his Saints.* And, *precious in the sight of the Lord is the death of his Saints,* *Psal. 116. 15.* And those Believers of the Old Testament are thus stiled, not onely in the Books of the Old Testament, but they have the same honourable name given them in the New also, as we may see, *Mat. 27. 52.* If it be said, that the holy Ghost was not given till *Christ* was glorified, *John 7. 39.* and therefore not given under the Old Testament. I answer; That by the holy Ghost there mentioned in *John*, wee must understand either the extraordinary gifts of the holy Ghost, as it is taken in diverse other places, as *Acts 10. 44. 46.* and *Acts 19. 5.* Or else it must be meant of the more abundant measure of the gifts of the Spirit, which are given more abundantly now then formerly; but the Spirit was the same, and was given under that Covenant.

6.
There were
then the same
lawes & rules
of life then as
now, and now
as there were
then under
the former
Covenant,

Those under the former covenant had the same lawes and rules of life to walk by, as we have, and we as they, even the same royall law, as *James* calls it, *Jam. 2. 8.* which is an everlasting law to continue as a rule of life for all the people of God from the beginning of the world unto the end. Indeed the formall respect of a covenant limiting the promise of life to a legall doing, is now done away to those that are in *Christ*, and so

so it can neither justify them, nor condemn them, but the direction of the law, *as a rule*, abides for ever. As concerning those under the old covenant: this will easily be granted, that they were tyed to the observation of the law (I meane morall) but there want not men in these evill times, which would now abolish the Law, making it of no use unto them that are under the new covenant. Against which corrupt opinion, and to make it manifest that we, no lesse then they, are under the rule and direction of the Law, I propound these following considerations.

1. What did Christ meane in telling us that hee came not to destroy the Law, *Matth. 5. 17.* And why did he bestow the pains to expound it, thereby to free it from the corrupt interpretations of Pharisees or other false teachers? To what end was this, but that we might understand the true meaning of the law to guide our selves thereby, looking at it as a rule of life, left by Christ for all his Disciples to walk by.

2. We find Christs owne practise agreeing hereto; for when he was tempted by the Devill, he made use of the commandments of the law; by them repelling those fiery darts, alledging those commandments, *Thou shalt not tempt the Lord thy God;* and that other; *Thou shalt worship the Lord thy God, and him only shalt thou serve,* *Matth. 4. 7. 10.* Thus Christ made use of the law, and doe we stand in lesse need of it then he did? Are we more spirituall then Christ? was not he filled with the Spirit above measure? *John 3. 34.* and anointed with the oile of grace above all his fellowes? *Psal. 45.* If Christ then, notwithstanding that fulness of the Spirit which was in him, made use of the law as a rule to walk by; then doubtlesse if the same spirit be in us as was in Christ, we must walk by the same rule as he walked by. Some perhaps will object, that Christ did it for our justification; but so are not we to doe any thing, because we have perfect righteousness in Christ: but let such consider, that Christ is our example as well as our righteousness, *1 Pet. 2. 21.* And if this reason were good, that we are not to do any thing in obedience to the law, because Christ hath fulfilled the law for us; then by the like reason neither should we suffer will, because Christ hath suffered for us: but though Christ

hath suffered for us to justifie us, yet wee are exhorted to suffer also, because therein Christ hath given an example, and he was an example to us in all obedience, as well as in suffering in humility, *John* 13. 14, 15. *Phil.* 2. 5. 7. In love, *Ephes.* 5. 2. In patience, *1 Pet.* 2. 23. And in all goodnesse, *Acts* 10. 38. And if this argument were good, Christ obeyed the law, therefore we are not under the obedience of it: then by like reason, because Christ walked in all duties of love towards God and man, therefore we are freed from loving either God or man. These and such other vile consequences cannot be avoided by them that doe upon such pretences reject the law.

3. There is in the times of the Gospel a difference remaining betwixt holy and prophane, betwixt cleane and unclean, betwixt evill and good; for the Prophet speaking of the Gospel-times, saith, that the people shall then be taught the difference betwixt the one and the other, as it is in *Ezek.* 44. 23, 24. which Prophecie doth not pertaine to the times of the law, but of the Gospel, though the things there spoken of be set down in words suitable to the times that were before, which is usuall with the Prophets. So *Rom.* 12. 9. *abhor evill, cleave to good.* Now then, if in the Gospel-times, there must be such a difference betwixt the cleane and unclean, the holy and prophane, betwixt evill and good, then surely there must be a law remaining to make, or to declare the difference betwixt the one and the other. For it is the word which sanctifies that which is holy; and which makes that to be unclean to us, which is unclean. Take away the law and commandment, and yee doe withall take away all difference betwixt clean and unclean: therefore so long as any difference remaines betwixt holy and unholy, so long must the law remaine as a light or guide to direct us in the discerning of the one and other.

4. Paul professeth himselfe to be under the law, *1 Cor.* 9. 21. whereas he had said before, that to those that were without law, hee was *ὡς ἄνομος* as it were without law, applying himselfe in all externall and ceremoniall things to every ones condition, that thereby hee might winne the more; yet lest that speech of his should be mis-applied to a totall re-

jecting

jecting of the whole Law, he doth presently adde by way of correction, that though in respect of such indifferent things, he was either without, or under Law, according to the condition of those that he conversed with, yet indeed he was under the law morall, and pleaded no exemption or freedome therefrom. And it is worth the observing, that he sayth, he was under the law *to Christ*; as if he could not approve his subjection to Christ, but by subjecting himselfe unto his law, so farre was he from thinking that he was by Christ freed from being under the direction or obedience of the law, that he professeth himselfe to be under it the more for Christs sake. The law being now to him become the law of Christ, as the Apostle calls it, *Gal. 6. 2.* And in *Rom 7. 25.* he testifies of himselfe that in his minde *he served the law* of God, and *delighted in the law*, as concerning *the inner man*, vers. 22. Not onely did the flesh stand in need of the law, (as some now teach, that the law is onely for the fleshly part in man,) but his inner man, (the regenerate part) delighted in the law of God. And therefore certainly it is not the regenerate part in men, which doth now so strongly oppose the law, but it is the unregeneracy of men. The more regenerate, the more conformable to the law, and the more conformable, the more we consent thereto, and delight therein.

5. To admit an abolition of the law, is in effect to overthrow the kingdome of Christ; and to say as those in *Luk. 19. 14. Wee will not have this man to reigne over us.* For if Christ be a King, he must have lawes to rule his kingdome by. No kingdome can stand without government, nor can there be government without lawes to governe by. No law, no king, nor kingdome, and therefore to abolish the law, is in effect to pull Christ downe from his kingly power and dignity, and to undermine the foundation of his throne.

6. In *1 Cor. 7. 19.* the Apostle commends the keeping of the commandements of God, preferring this before those other things which some more magnified. One was for circumcision; another for uncircumcision. But (saith the Apostle) *those things are nothing, circumcision is nothing, uncircumcision is nothing, but the keeping of the commandements of God.* It seemes then, the Apostle doth not put the keeping of the commandements of

God among *those nothings*, but there was *something* in keeping the commandments of God. This was not with the Apostle a matter of nothing. Those times in which the Apostle spake this, were times of the new Covenant as well as now, and yet the commandments of God were then accounted of. The law was then honourable. It is not therefore the change of times, or of the state of the Church, which causeth the law now to be cast aside, but the change is in the spirits of men; They were then according to the minde of Christ; but now wee are risen up on the other side against Christ.

7. In *James* 2. 8. the law is called a *royall law*. *Βασιλεὺς νόμος*, a *kingly law*; because it hath kingly power and authority over all flesh. It bindes kings in chaines, and hath power over the consciences of all living. But if the law be no rule for us to walke by, if it have no power to command, wherein then stands the royalty of the law? Its rather a base law, then a royall law; servile, rather then kingly. After the nature of a servant which abides not in the house for ever, *Joh.* 8. 35. But the law is a royall, kingly law, saith the Apostle, and therefore must have a power to command and rule in the consciences and lives of Gods people.

8. Its frequent and usuall with the Apostle to presse duties by argument drawne from the authoritie of the law; as in *Eph.* 6. 2. *Children honour your parents*. And why so? because this is the first commandment (of the second Table) which hath a promise. So in *1 Cor.* 9. 8, 9. pressing the duty, that those which preach the Gospel, should live of the Gospel. *Speake I these things* (saith he) *according to man? doth not the law also say the same?* So in *1 Cor.* 14. 34. speaking of the subjection of women, he confirms what he had said, by the authority of the Law, *Thus also saith the Law*. And in *Gal.* 6. 2. exhorting to beare one anothers infirmities, he perswades to it by this argument, *Because in so doing, wee fulfill the law of Christ*. Where, if any object, that the law here meant is the law of love, not the morall law of God. I answer, the opposition made betwixt these two, is not onely vaine, but sinfull, as if the law of God were not a law of love, whereas the love of God, and of our neighbour, is the fulfilling of the law; and without love the law is not obeyed.

9. The

9. The Apostle doth by this plea justifie his conversation against the accusation of his enemies, even because he did worship God, according to that which was written in the *Law* and in the Prophets. *Act. 24. 14.* But if the *Law* had been by Christ abolished, what justification of himselfe could he have pleaded by his observation of the *Law*? It had rather been a condemnation of his conversation, then a justification of it. Even as now, if some Judaizing Christian should goe about to justifie his sacrificing of Bullocks and Goats by alledging the ceremoniall *Law*; all now knowing that the ceremoniall *Law* is abolished, such a plea were a just argument to condemn his practise, rather then to justifie it. But *Paul* doth hereby justifie his practise, because he was therein an observer of the *Law*. If any shall here object, that the Apostle doth here plead his observing of the *Law*, not because he was bound to the observation of it out of conscience towards Gods, but onely because he was pleading against those which were strict urgers of the *Law*, and to satisfie these, and to remove the offence which they tooke against him, therefore doth he thus plead his observation of the *Law*; If (I say) any shall thus object, the text it selfe is cleare against them, the Apostle there professing that by exercising himselfe therein, he did endeavour to have a clear conscience void of offence towards God, as well as towards men, *ver. 16.* And, as *Paul* doth thus justifie his practise by the authority of the *Law*, so doth *James* commend such as fulfill the *Law*, *Jam. 2. 8.* and blames such as transgresse the *Law*, *ver. 11.* and reproves those that sit in the throne to condemne the *Law*, *Jam. 4. 11.* But now, if the *Law* were abolished, then is there no place left, either for condemnation of such as keep the *Law*, or for blaming those that transgresse and condemne the *Law*. By all which it appeares that the *Law* was not looked at as abolished, by those Apostles in their times, which were times of the New Testament, and dayes of grace, as well as these now.

10. The Apostle testifies of the *Law*, that it is good; *1 Tim. 1. 8.* and that it is spirituall, *Rom. 7. 14* and holy and just, *ibid. ver. 12.* what is there then in the *Law* to offend those that are good, spirituall and holy? why may not such say with the Apostle,

I con-

I content unto the Law, I delight in the Law, and in my minde I serve the Law of God? *Rom. 7. 25.*

11. Its the brand which the Holy Ghost sets upon Antichrist that man of sin, that he is *ἀνομος*, a man without Law, a lawlesse man, under no law, *2 Thes. 2.* Such were those that hanged Christ upon the tree, *Act. 2. 23.* they took him *διὰ χειρῶν ἀνόμων* by their wicked Lawlesse hands, and crucified him. And truly, I know not what this lawlesse spirit tends unto, but to the crucifying againe the Son of God, by exposing him to open contempt amongst men, as if he had come into the world to to make a lawlesse and licentious people.

12. If we consult with the Apostle and aske him, whence it is that men do refuse subjection to the Law, he will tell us it is not from spiritualnesse (which is now pretended) but from carnalnesse. It is the carnall minde which will not be subject to the Law of God, *Rom. 8. 7.* or as the former translation reads it, its the wisdom of the flesh, *σφόνια τῆς σαρκός*; its fleshly prudence, which gain-sayes subjection to the Law; its not the wisdom of the spirit.

Object.

Answer.

If any here object, that they do walke by the Law, though not as written in the bookes of Scripture, but as it is written in their heart; I answer, 1. that the rule we walke by must be a perfect rule, shewing us the perfect way, revealing the good and acceptable and perfect will of God, *Rom. 12. 2.* but the Law as it is written in the heart, is not a perfect rule. It is but imperfectly written there; and therefore cannot be a perfect rule for us to walke by; but the Law written in the Scripture is perfect and compleat; and therefore so long as we are in this state of imperfect, we cannot but stand in need of that which is perfect, to guide us in the perfect way. Though our obedience be imperfect, yet our rule must be perfect, or else we may swarve from the right way, and yet not know that we do evill. 2. The heart of man is deceitfull, *Jer. 17.* and what we affect, we are apt to allow our selves in, whether it be good or evill. Here therefore we have need of a rule of tryall, to try the disposition of our hearts thereby, to see whether that which is in our heart be right before God, yea or no; and whether shall we then goe for tryall? the Prophet tels us, To the Law, and to the

the testimony, *Iſai.* 8. 20. This is that which onely can tell us, whether or no, that which is in us, be according to God & his will. 3. I adde, that though the Law be indeed written in the heart, yet this is no just ground of casting off the Law written in the Scripture. *David* could say; Lord, thy law is within my heart; and yet he did also look to that which was written in the volume of Gods Book, as desiring to do all his will, *Pſal.* 40. 7, 8. The disposition of the heart unto good, by meanes of the Law written there, may be quickned and put forwards by the voice of the Law from without. The spirit within is stirred up by the word without. in all which considerations the law is usefull, even to those that are spirituall, which have it written within them.

To conclude, that we may rightly conceive how the law is abolished, and how it continues, we must consider the law either *as opposed* to the Gospel in the doctrine of *justification*; thus considered, the law is abolished to those that beleieve: or otherwise it is to be considered *as consenting* with the Gospel in the doctrine of *sanctification*; and thus considered, it continues as a guide and rule, even unto those that doe believe.

Thus then it is cleare, that those under the old Testament, and we under the New have the same rules of life to walke by. Ceremonialls, and some part of their Judiciall lawes, were but for a time, and during that time were peculiar to the Jewes, not pertaining to us. But the morall law belongs no lesse to us then to them, it being that eternall will of God, which all flesh are to be guided by, never to be abrogated, so long as heaven and earth shall endure. And this is the sixth thing wherein the old and new Covenant doe agree, namely, in having the same rules of life for the people of both Covenants to walke by.

Both covenants propound the same salvation and blessednesse unto men. Those under the old Testament were made partakers of the same salvation, as we. This was hinted to them by *Enochs* translation to a life in heaven. This *Jacob* professed in that affectionate expression of his, in the midst of the blessings wherewith he blessed his children; *O Lord, I have waited for thy salvation*, *Gen.* 49. 18. *Moses* pronounced *Israel* a blessed people,

7.
Both old and
new covenant
propound the
same salvation.

ple, a people saved by the Lord, *Deut. 33. 29.* And in *Isai. 33. 22.* *The Lord is our King, and he will save us,* saith the Church there: But perhaps some will say, these Scriptures doe speake of temporary salvations and deliverances. Which is true in part, that temporary salvations are herein implied, but not these onely, but as wrapped in together with eternall salvation in the volume of the same Covenant. For the salvation there promised being grounded upon this foundation, that God was their God, therefore whatsoever salvation God communicates to his covenanted people, they are all foulded up together, both temporary and eternall. And elsewhere the Scripture speakes of eternall salvation to belong unto them; as in *Isa. 45. 17.* *Israel shall be saved with an everlasting salvation.* And in *Isa. 51. 6.* *My salvation shall be for ever,* saith the Lord. And this did the Saints then beleieve and hope for; They beleevd to enjoy that fulnesse of joy which is at Gods right hand for evermore, *Psal. 16. ult.* And *David* assured himselfe that he should be satisfied with Gods image when he should awake in the morning of the resurrection, *Psal. 17. ult.* And if any thing need to be more plaine, the speech of Christ concerning *Abraham, Isaac* and *Jacob*, doth evidently import that they are in the Kingdome of God, *Matth. 8. 11, 12.* Neither would God have called himselfe the God of *Abraham, Isaac* and *Jacob*, when they were dead, if they had not been a saved people. It had been *ridicula appellatio*, as *Calvin* speakes, a ridiculous title, if they had perished in Hell, or had enjoyed no being; for this had been as if God should have said, I am the God of the damned, or of those that have no being. And no lesse absurd were it to think that the place of rest which the Children of God doe now goe unto, should be called *Abrahams* bosome, if *Abraham* himselfe had no part in that place of rest. To conclude, what their hope was, we may see by that place in *Heb. 11. 13. to 17.* By which it is evident, they had heaven in their eye; yea when they were even in the land of promise, they counted themselves but as pilgrims and strangers in it, expecting a better place to goe unto, even an heavenly, a Citie, whose builder and maker is God.

And thus wee see all the particulars confirmed which con-
curre

curre to the making up of this argument. From all which I may now conclude, That if both the Covenants doe spring from the same fountaine of Gods free grace, if both propound the same spirituall blessings, if both doe set forth the same Mediator, if both have one and the same condition of beleeving, if both doe communicate the same spirit of grace, if both direct to the same lawes and rules of life; and lastly, if both lead to the same salvation, as the end of all, then doubtles for substance they are the same Covenant. But all the former are true, as hath been proved above, *Ergo, &c.* And so much of the first Argument, I shall be shorter in the rest.

The Church then and now is the same Church, and therefore the doctrine of the Covenant then and now is and must be the same also. The unity of the Church depends upon the unity of the doctrine and covenant which is therein professed and beleeved. Make doctrine diverse, and you make diverse Churches. There cannot be one Church, but there must be one faith and one doctrine beleeved. Turkes and Papists which are trained up under another forme of doctrine, are not one church with us, nor we with them. And so farre as there is any ceremoniall difference betwixt the Jewes formerly, and us now, we grant a like difference betwixt the church Jewish and Christian. But because both Jewish and Christian doe agree in the substance of one doctrine and covenant, therefore they and we are but one Church. *Anima ecclesiae*, the soule of the Church consists in truth of doctrine, so as where there is the same truth, doctrine, and covenant, there the Church is one and the same, notwithstanding the difference of time or place. As contrariwise where doctrine and covenant are not the same, there the Church is not the same, though for time and place they may dwell together, as *Zion* dwelt with the daughter of *Babel*, *Zach. 2. 7.* And yet *Zion* and *Babel* were not one Church. Now, the former Church of the Jewes under the old covenant, and the present Church of the Gentiles under the New, are but one Church; As there is but one God, one faith, so but one church, from the beginning of the world unto the end, *Ephes. 4. 4.* And that which knits together the Jewish Church with the Christian, is *eiusdem doctrinae vinculum*, the bond of the same doctrine,

T

as

Argum. 2.

The unity of doctrine under both Covenants, proved by the unity of the Church.

as Calvin speaks. They are one (as said *Tertullian*) *consanguinitate doctrine*, by consanguinity of doctrine, though there be no consanguinity betwixt them and us in the flesh. But now, this consanguinity of the Church present with that which was before, is broken off, if we deny this agreement in doctrine and covenant. And so in making diverse covenants, we make diverse Churches, whereas the Apostle tells us, there is but one church, as there is but one God, and one faith. And Christ himselfe faith; *My love is one*, Cant. 6. 8. If any should deny them before Christ to be a Church, the Scripture confuteth them, by terming Israel, *The Church in the wilderness*, Act. 7. 38. They were the Church then; we now. But both they and we are but one Church, and therefore there is but one covenant belonging both to them and us.

Argum. 3.
It is from the agreement in covenant, that those before Christ, were called our fathers, and we their children.

If the Covenant made with *Abraham* and the fathers before Christ were not the same which is made with us, they could not be truly called our fathers, nor wee their children. But *Abraham* is called our father, *Rom. 4. 1. 16.* And the Apostle speaking of the body of the the Jewish Church, calls them our fathers, *1 Cor. 10. 1.* And therefore they and we are under one covenant. In *Job. 8. 39. 44.* Christ speaking to the unbelieving Jewes, which rejected the promise of grace, he tells them that they were not *Abrahams* children, not counted as his true seed, though naturally descended from him. Now marke the reason why they were not: Even because they rejected that covenant which *Abraham* did cleave unto. They walked not in the steps of *Abrahams* faith, and therefore were not reckoned as his children, *vers. 45.* If then, they were upon this ground denied to be his children, then surely if wee were under another covenant then *Abraham* was under, we could not be called the children of *Abraham*, no more then those Jewes were. But we are called the children of *Abraham*, and he is our father, because we are of the same faith with *Abraham*, and under the same covenant. According to that in *Gal. 3. 7.* *They which are of the faith (as Abraham was) they are the children of Abraham.* And we cannot be of the same faith, unlesse we be under the same covenant. If any be under another covenant, differing from *Abrahams* covenant, they are the sons of *Adam*, but not the sons of *Abraham*.

Abraham. But we are the children of *Abraham*; and therefore we are under *Abrahams* covenant. Hereto agreeth that in *Gal. 3. 14.* where the blessing of *Abraham* (*i.* the blessing promised unto him) is said to come upon us Gentiles, because he and we are under one covenant, promising the same blessing both to him and us. And in like manner, we are called the *Israel of God*, *Gal. 6. 16.* Because the *heritage of Jacob* (as *Esay* speaks) even the same blessings belong unto both; and therefore both are under one Covenant.

If they had the same Gospel preached unto them as is preached unto us, and if the Gospel containe but one Covenant, then had they the same covenant made knowne unto them, as is unto us; but both these are true; they had the same Gospel preached unto them, and the Gospel containes but one covenant, therefore, &c.

That they had the same Gospel preached to them is evident, the Apostle directly affirming the same, *Heb. 4. 2.* and *1 Pet. 4. 6.* Indeed sometimes the Gospel is said to be onely promised unto them, *Rom. 1. 2.* Which may seeme to imply, that they had it not revealed to them. But this is easily satisfied; for if we take (*Gospel*) for a full declaration of the actuall accomplishment of our redemption by Christ, and for that forme of administration which is now used in the Church without legall rites and ceremonies, so its true, it was onely foretold and promised. But if we take Gospel for such a doctrine, as reveales salvation onely by free grace in Christ Jesus, so they had the same Gospel preached to them, as we have. The Gospel is an everlasting Gospel, *Apoc. 14. 6.* being from everlasting to everlasting without change. This Gospel was preached to *Adam* in Paradise, and after to *Abraham*, and the same Gospel was preached by *Noah*, who preached righteousness by Jesus Christ, *1 Pet. 3.* Not a syllable of this Gospel (so farre as concernes substance of doctrine) was ever changed, nor ever shall be. They therefore had the same Gospel as we. And we are sure the Gospel teacheth but one covenant, but one way of salvation, but one faith, *Ephes. 4.* And therefore both these being so, that they had the same Gospel, and the Gospel teacheth but one faith, and one covenant, therefore it must needs be granted,

Argum. 4.
They had the same Gospel preached to them, as we have: and therefore the same covenant.

Argum. 5.
The Sacraments of the old Covenant were in signification the same with ours, though the signes did differ.

that they and we are under one covenant.

The Sacraments under the old Covenant had the same signification as our Sacraments have ; and therefore doublelesse the substance of the Covenant was the same then, as now ; for if the substance of the Covenant had been changed, then must the signification of the signes and seales have been changed also, the Sacraments standing in relation to the Covenant, their end being to represent the same thing to the eye, as the words of the covenant doe to the eare ; therefore called *verba visibilia*, visible words ; they speak to the eye the same things as words report to the eare ; so that if the covenant had been changed, the signification of the Sacraments must have been changed also ; but now we see they doe agree in all substantialls, a few ceremoniall circumstances onely excepted. Our Baptisme signifies the same thing as their circumcision, namely, the putting away of the sinfulness and pollution of the flesh. Their Passeeover signified the same thing as the Lords Supper, namely, that by Christ our Passeeover sacrificed for us, and by the sprinkling of his blood, we are delivered from the destroying Angel and wrath of God. And thereupon it is that in 1 Cor. 10. 2, 3. the Apostle affirms, that in either of their Sacraments they had the same spirituall blessing set before them, as we have now ; They had *symbola diversa, sed significatione paria*, as was said of old. Their outward signes were diverse from ours, but they agreed with ours in their signification.

Argum. 6.
The Apostle comprehends both the old Covenant and the new, under the mention of one Covenant.

In Act. 3. 25. the Apostle having before exhorted the Jewes unto repentance and turning to God, that so they might partake of the mercy now offred in the Ministry of the New Testament ; He gives them this encouragement ; *Yee are (saith he) the children of the Covenant.* Where note, first, the manner of the Apostles expression, speaking but of a covenant, not covenants, making no difference betwixt the old and the new, as implying that the Covenant is but one, before and now. Secondly, the force of the Apostles argument ; He perswades them to embrace the grace now offred in the new covenant, and that upon this ground, *Because they were the children of the Covenant* ; and upon this lyes the weight of the Apostles exhortation. As if he should say, You are they to whom the covenant and promises doe

doe belong, doe not therefore by impenitency cut your selves off from partaking in the grace which is brought unto you: This is the force of the Apostles Argument. But now if there had been any essentiall difference betwixt the one covenant and the other, there had been no weight nor strength in the Apostles argument; It had been easie for them to have replied, and sayd, True it is, and we know it, that we are the children of the former covenant, made of old with our fathers; but what title doth that give us to the blessings of the new covenant, which is now preached? there being such a wide difference betwixt the old covenant and the new, we are (might they have said) under the old covenant, but what part or fellowship have we with the new? to this new covenant we are aliens and strangers, &c. thus might they have put off the Apostles exhortation, if there had been any difference betwixt the Covenants. But the Apostle takes it for a clear & confessed truth, which could not be gainesaid, that the old covenant made with the Fathers was in substance the same, with the new covenant now preached unto them; and upon this foundation doth he build his exhortation, perswading them to convert, because they are the children of the covenant, even the same covenant which they are now perswaded to cleave unto: which argument of the Apostle is utterly made void, and of no force, if there were any essentiall difference, betwixt the covenant then and now. Either therefore we must evacuate the Apostles argument, or if wee confesse it to have any weight and strength in it, wee must confesse also that the old and new covenant are in substance but one.

But some that are contrary minded, speake confidently on the other side, asking how how we dare say that these covenants are the same, when yet the Apostle in plaine termes affirms, that the new Covenant is not as the old, *Heb. 8.8.*

Daring words will not daunt the courage of truth. We willingly say with the Apostle, that the new covenant is not as the old; and yet we say still they are the same; Both these are true and though they seeme to crosse one another, yet they are easily reconciled. Put we then a difference betwixt the substance of the Covenant, and the manner of its dispensation or

manie-

Object. I.

Answer.

manifestation, and then we say that in respect of manifestation or manner of propounding, the new covenant is not as the old. (Of which difference we shall speake afterwards) but as for the substance or matter of the covenants, they are wholly the same, not a syllable now more or lesse then was before. *Rebecca* vailed and *Rebecca* unvaild, was the same, and not the same; The same in person, yet not the same in habit and attire; so the covenant as it was of old administred, being vailed over with types and shadows, and the new covenant unvaild, is the same, and not the same; the same in substance, not the same in manner of administration.

Object. 2. But the Testament which vanisheth away, is not the same with that which is everlasting, and vanisheth not. Now the old covenant vanisheth; *Heb. 8. ult.* and *contra*, the new Covenant is an everlasting covenant, and therefore not the same.

Ans. The former distinction answers this objection also, it vanisheth in respect of the shadowes and types under which the body lay hid, but for the substance of it, it vanisheth not, but abides for ever.

Object. 3. That Covenant which was broken by them that entred into it, cannot be the same with that Covenant which cannot be broken; but the old covenant was broken; the new covenant cannot be broken; Therefore they are not the same.

Ans. This makes no difference betwixt the one and the other; for look how the one was broken, so may the other also. Some are in covenant internally, by vertue of inward and effectually calling, from the heart embracing the covenant which is offered unto them; and by these the covenant is never broken, whether we speake of the new covenant or of the old, but others there are which are in covenant onely outwardly, externally conforming themselves to the termes of the covenant propounded, as many of those did in *Exod. 24. 3, 4, &c.* many of which never clave unto it in heart and spirit. Now these which doe outwardly alone embrace the covenant, they may break it as *Israel* did before, and many others doe the same now, as is plaine in *Heb. 10. 29.* otherwise there could be no Apostates and backsliders, if all that visibly enter into covenant with God, did continue faithfull in it. The revolt of *Demas*, and such

such other as cleave to the Apostles for a season, and yet afterwards forsook them, (all which were professors of the new Testament) doth plainly shew, that whiles we cleave to this covenant onely outwardly, this covenant may be broken by us now, as well as the old covenant was by them in former times. This therefore makes no difference betwixt the one and the other.

But some perhaps will still urge, that those words in the Prophet, from whom the Apostle borrowes them, (*which my Covenant they brake*) are put in to expresse a difference, betwixt the former and latter covenant. The former was broken, the latter shold not be broken, therefore they are not the same covenant.

I answer, Let the place in the Prophet be well considered, and that will give a cleare answer. The place is in *Jer. 31. 31, 32.* Now this Chapter and the 30. Chapter going before, are a prophecy concerning the calling of the Jewes, after their rejection, for their rejecting of Christ. This to be the scope of those two Chapters, I gather partly by the beginning of the 30. Chapter, the promise of bringing againe their captivity, being made not only to *Judah*, but to *Israel*, with *Judah*, as is particularly expressed, *Jer. 30. 3.* all which promises so inoulding *Israel* with *Judah*, have a respect to the times of the *Jews* calling again, as I have shewed before in opening the words of my Text; and partly, I gather the same by the end of the 31. chap. where the promise is, that after their gathering and planting againe there spoken of, they shall never be pluckt up, nor destroyed, nor throwne downe any more for ever; which promise was not accomplished to them, after their returne out of *Babylon*, nor ever since to this day; and therefore remaines to be fulfilled in their conversion to the faith of Christ. Now then, the intent of the Prophet is not to put any difference betwixt the natures of the two covenants, but to shew that when God shall renew his Covenant with *Judah* & *Israel*, he will then make it with them in a more firme and effectual manner then aforetime; whereas before, though they had the words of the Covenant written in tables of stone, and they did externally consent thereto, yet few of them had it written in their hearts, where-

whereupon they brake it and rejected the Lord *Jesus*, the Mediator of it; for which cause the Lord also rejected them, as he saith in *Heb. 8. 9.* I regarded them not, they loathed me, and my soul abhorred them, *Zach. 11.* yet when their heart shall againe be turned to the Lord, and they taken into covenant with him, it shall then be made with them in a more effectuall manner. It shall be so engraven in their inward parts, that they shall never turne away from God any more, nor walk any more after the hardnesse of their own wicked heart, as it is in *Jer. 3. 17.* so that the difference here implied, is not in the substance of the Covenant, but in the manner of *Judah's* and *Israels* embracing of it, and continuing in it. At first they did it but outwardly, (if we speake of the body of the people, excepting a remnant which were faithfull with God) and thereupon they continued not in it, (as such outward worke will not last alwayes.) But when they shall returne to take a new hold of the Covenant, it shall then be written so powerfully in their hearts, and they shall cleave to it in such sincerity, that they shall never breake the covenant thus renewed with them any more. And this is all that those words do import.

Object. 4.

But (saith another) the covenant made with *Abraham* was not a pure Gospel-covenant, but mixt, and therefore not the same with the Covenant now.

Ans. w.

There is ambiguity in the termes, Pure-Gospel Covenant; for if by Pure-Gospel-Covenant be meant, that the Covenant made with *Abraham*, and the Fathers following him, was not to be observed without mixture of ceremonies, in this sense its true, it was not then a pure Gospel-covenant, as it is now, the mixture of ceremonies being now done away. But if we take pure Gospel-covenant, for pure without mixture of workes of the Law to be joyned with Christ in matter of our justification, and salvation, in this sense, that covenant was as pure-Gospel, as is the covenant now preach't unto us.

Object.

It was not a pure Gospel-covenant, because it had temporary promises mixed with the promises of life and salvation, as the promise of the land of *Canaan*, and such other.

Ans. w.

The promise of the land of *Canaan*, was not simply a temporary promise, of a temporary blessing onely; for *Canaan*

was

was to them a type of heaven. For why else is it, that it is called Gods holy habitation; as it is in *Exod.* 15. 13. which is the same name as is given to heaven, in *Deut.* 26. 15. and 2 *Chron.* 30 17. why (I say) is it called by the same name as heaven it selfe is called by, but because the one was a type of the other? why is it also that *Canaan* was called their rest, but because it was a type of the rest in heaven, as appeares by comparing *Heb.* 3. ult. with *Heb.* 4. 8. *Canaan* then being to them a type of heaven, the promise thereof was not a bare temporary promise, but carryed in it a promise of heaven. 2. Admit there were temporall promises in that covenant, yet this makes no difference betwixt the old covenant and new, because the new covenant contains promises of temporall things, as vvell as the old, as vve may see in *Mat.* 6. 33. 1 *Tim.* 4. 8. *Heb.* 13. 5. and many other places. It is not the thing promised, but the ground of the promise, vvhich changeth the nature of the covenant. The same covenant may containe diuers sorts of blessings, yet the ground may be the same in all; and therefore though the blessings of the covenant be of diuerse sorts, some spiritual, some temporall, yet the ground of the promise being one and the same, namely, free-grace, vvhich is the same both in the old and new covenant, this can make no difference betwixt the one and the other.

But in the covenant made vvith *Abraham* therere vv ere some particular or personall promises added in it, vvhich are not made unto us, as that Christ should come of his seed, and that in his seed all the Nations of the earth should be blessed.

If vve consider the covenant made vvith *Abraham*, as a covenant of life and salvation, so there vvas no more promised to *Abraham*, then there is to us; for the explaining of this answer, I consider two things in that promise made to *Abraham*. One, that the *Messiah* should come of his seed; Another, That he himselfe, and all Nations believing in that seed, as he did, should be made blessed by him. Novv for the former of these, though inserted into the covenant, as an externall priuiledge granted unto *Abraham*, yet it was not of it selfe any such matter, as did convey life and salvation with it; there being

Object.

Answer.

some of that race from which Christ came, which were not partakers of life and salvation by him. And there were (as we read in the Gospell) some of Christs brethren. *i.* Of his kindred in the flesh, which notwithstanding did not believe in him, *Joh. 7.5.* Their neernesse to him in the flesh, made them never the neerer to salvation, so long as they were not united to him by faith. But if this had made *Abraham* blessed that Christ came of his line, then should it have made others of the same line blessed also, some of them being neerer to Christ then *Abraham* was; but it did not this unto them, therefore neither to *Abraham*. If *Abraham* had believed no more but this, that the Messiah should come of his seed, this had been but an hystericall faith, which may be in reprobates and Devils, and therefore this could not have saved *Abraham*, no more then it saves them. It was said of the blessed Virgin, *Materna propinquitatis nihil Mariæ profuisset, nisi felicius Christum corde quam carne gestasset*; it had nothing profited *Mary*, if she had not more happily carryed Christ in her heart, then in her wombe; And so may we say of *Abraham* in the matter in hand.

What was it then which brought the blessing to *Abraham*? even this, that he believed on that seed which was to spring from him, looking for righteousness and life by him; and this belongs not to him onely, but to us also who do believe on that promised seed, according as it is written. *Rom. 4.23,24* This is written not for him only, but for us also, &c. so that the summe is this, that if we look at such an outward priviledge, which doth not helpe unto salvation, herein *Abraham* had a peculiar promise annexed to the covenant, which belongs not to us. But if we consider the covenant as conferring life and salvation, so it promised no more to *Abraham* then to every other beleever; and therefore there is no reason in this respect to call the Covenant, as it was made with *Abraham*, a mixt covenant, seeing that, that being considered as a covenant of life, it is the same both to *Abraham* and to us.

Ans. 2.

If this did make a difference betwixt *Abrahams* covenant and ours, then there must be the like difference betwixt the covenant made with *Abraham*, and that which was made with diverse of the Prophets, and other faithfull ones under the old

Te-

Testament to whom this promise (*In thy seed shall all the Nations be blessed*) did not belong; for they had no such promise, that the Messiah should come of their seed; and were they therefore under another covenant? If this should make a difference of covenant; it must then follow, that the Tribe of *Judah* was under one covenant, and the other Tribes under another; because Christ came onely out of *Judah*, and not out of the other Tribes.

There was a particular commandment given to *Abraham*, to leave his country, and to sacrifice his son. Which particular commandments are not given to every believer, and shall we thence conclude that the Law was a mixt Law unto *Abraham*, and not the same as it is unto us? The adding of a particular promise to *Abraham*, doth no more change the covenant, then the giving of such a particular commandment doth change the Law.

Some other differences are pretended, but these are the principal that I meet withall; which being removed, the conclusion remains as it was before expressed, namely, that the old covenant spoken of in the old Testament, and the new which is now published; are for substance one and the same, without any essential difference betwixt them.

CHAP. II.

Containing the uses of the former point, and concerning the Scriptures of the old Testament still to be in use.

His may teach us to abhor that Swinish opinion of some Anabaptists, who make the Fathers before Christ, to have lived onely under a temporall covenant, promising to them temporall good things, feeding their bellies, and fattening them up with outward blessings, without promise or hope of eternall life. Herein concurring with *Latomus*, who affirmed, *Abrahamum, non aliam habuisse de Christo doctrinam, quam Socrates, Plato aut alius quisquam Ethnicus habuit*: 1. That *Abraham* had no other knowledge of

Ans. 3.

Use. I.

The error of some Anabaptists, which make the Jewes to have enjoyed onely temporary things.

the doctrine of Christ, then Socrates or Plato had, or any other Heathen. (*Ex Illyric. de controversiis relig. Papist.*) But Christ who is the truth, tels us, that *Abraham* with the rest of the Fathers are in the Kingdome of God, *Mat. 8. 11.* And hereupon it is that the place of rest and immortality, is called, *Abrahams bosome, Luk. 16.* Because *Abraham* being the father of the faithfull, therefore when the faithfull dye, they are said to be carryed into *Abrahams bosome*, even as the child to the bosome of the father or mother. If then *Abrahams bosome* be the place of our rest, then sure *Abraham* himselfe is in a state of rest; and so are the rest of the Fathers entred into their rest, as we hope to enter into our rest.

Use. 2.
The Scriptures of the Old Testament are still of use under the new.

If the two Covenants or Testaments be in substance the same, then (methinks) it well followes, that the Scriptures wherein the old covenant was written, are still of use unto us under the new; as containing the same substance of doctrine, as the new doth. Look what the one teacheth, the other teacheth also; both Testaments being like to the two Cherubims in the Temple, which had their faces looking towards the Arke, and were beaten out of one piece of gold, *Exod. 37. 7.* and so do both Testaments look towards Christ; containing also one and the same matter and substance of doctrine, which is to lead us to the faith, and to the obedience of Christ. These two Testaments are like the two breasts of the Church, *Cant. 4. 5.* both of them full of sincere milke (as the Apostle calls it *1 Pet. 2. 2.*) fit to nourish the babes of Christ. These breasts are neer one to another, and they are as like, as neer, and so is the milke that is in them alike sincere and pure, alike sweet and nourishing, and wholsome for those that suck at them. They are but bad Nurses which would deprive the children of such wholsome food.

And yet now some are risen up, renewing againe that vile doctrine in these dayes of grace, teaching us to cast aside the Scriptures of the old Testament, as if they were like a bond cancelled, and out of date. O Lord, whether will our deluded hearts carry us, if thou Lord keepest us not in the way of thy truth! But that we may not be carryed away with this wicked error, consider with mee these few foundations following, taken

taken out of the Scriptures of the new Testament, which doe commend unto us those that are in the old.

1. Consider that expresse saying of the Apostle in *Rom. 15. 4.* *What soever things were written aforetime, were written for our learning, that we, &c.* which the Apostle speakes upon occasion of his alledging a Text out of the old Testament; where if we consider the scope of the Apostle, and the duty he exhorts unto, one might wonder that he being so Evangelicall a teacher as he was, should presse the duty by authority taken out of the old Testament, whereas he might have made use of other sayings taken out of the new Testament, and those also as pertinent, as learned *Parus* shews upon this place; yet the holy Apostle chooseth a testimony out of the old Testament, not disdaining those former Scriptures, as some doe now; and doing this on purpose, to shew us that the things before written were written for our learning, and not for those onely that lived in ages before, but even for us also. It hath been the continued practice of the Saints in all ages before us, to count the former Scriptures as written not onely for the times in which they were written, but for succeeding ages that were to come. *Moses* wrote many hundred yeares before *Josiah* was borne, and yet *Josiah* speaking of *Moses* his writings, he saith, *Moses wrote for us*, 2 *King. 22. 13.* In like manner, *Stephen* speaking of us that live in the dayes of the new Testament, saith that *Moses* received the lively Oracles, to give them unto us, *Act. 7. 38.* *Moses* first of all delivered those Oracles to the fathers of the old Testament, but they received them to give them unto us, that are under the new. And so the writings of all the Prophets were written for us, according to the saying of the Apostle before set downe, *Whatsoever things were written aforetime, &c.* are written for our learning. Oh that God would helpe those that are contrary minded to consider this; were the things before written in the old Testament, written for *Pauls* learning, and for the learning of that famous Church of *Rome*, whose faith was published through the whole world, *Rom. 1. 8.* And are they not for our learning also? Are we more perfect then they? Let us be wise unto sobriety.

Proved by
Rom. 15. 4.

2. Weigh that place in 2 *Tim. 3. 15, 16.* where the Apostle exhorts

And by
2 *Tim. 3. 15, 16.*

exhorts *Timothy* to continue in the things which he had learned either from himselfe, or from the Scriptures, in which he had been trained up *from a childe*. All that Scripture being given by divine inspiration, being also profitable to teach, to reprove, &c. Concerning which place, consider (so farre as pertains to our present purpose) these two things.

1. Of what Scripture he speaks.

2. What it is that he speaks of them.

1. For the former. The Scripture here spoken of, must needs be the Scriptures of the old Testament; for he speaks of such Scriptures, as in which *Timothy* had been educated of a *childe*. At which time of *Timothy*'s child-hood, none of the new Testament was written; for *Timothy* was taken into fellowship with *Paul*, before any, either Gospel or Epistle was written. Some of the Epistles were written before any of the Gospels; and the first of the Epistles was the first to the *Thessalonians*; and yet this was written after *Timothy*'s taking into company with *Paul*, as may appeare by this, that *Paul*'s preaching at *Thessalonica*, was before his writing to them, (as many passages in that Epistle doe manifest) and yet *Timothy* was taken into company with *Paul*, before his preaching there; as appeares by comparing *Act. 16. 1, 2, 3.* where *Paul* tooke *Timothy* to him; but his first preaching at *Thessalonica* was not till afterward, as is expressed *Act. 17. 1. &c.* So that the first Scripture of the new Testament not being yet written, when *Timothy* was grown up and taken into *Paul*'s company, it must needs be that the Scriptures which *Timothy* was trained up in, from his child-hood, were the Scriptures of the old Testament.

2. Next, let us see what it is which the Apostle speaks of these Scriptures of the old Testament; namely, 1. That they were given by divine inspiration, and that they are profitable to teach truth, to convince error, to reprove vice, to instruct in righteousness, and to make wise unto salvation, *vers. 15, 16.*

Now from these considerations, wee may inferre these consequences.

1. If the Scriptures of the old Testament were given by inspiration of God; and if the holy men of God (the Prophets
spak

pake and wrote them as they were moved by the Holy Ghost, *Pet. 1. 21.* and were therefore called *the Oracles of God*, *Rom. 3.* Then doubles, there is the same truth, the same grace, the same holy and heavenly doctrine contained in them, as is in the scriptures of the new Testament, there being but one Spirit, the Holy Ghost breathing in them both. As there is but one God, one faith, so there is but one Spirit, *Ephes. 4. 4.* And that one Spirit inspired the Pen-men of both Testaments; and this spirit being a Spirit of truth, and alwayes the same without change, it cannot be that there should be any such difference betwixt the doctrines of the one Testament, and of the other; so that the one should be received, the other refused; but rather they were given by inspiration of one Spirit, so should they be received with one Spirit, the same faith, and same reverence being due unto both.

2. If the Scriptures of the old Testament were given by inspiration of God, then can they not be rejected without a rejecting of the Spirit which speaks in them. Marke upon what ground *Stephen* chargeth the Jewes with *resisting against the holy Ghost*, *Act. 7. 51.* It was because they rejected the words of the prophets, which they had spoken to them by the Spirit. Now they were upon this ground charged with *resisting the Spirit*, how can we quit our selves of the same sin, if we reject the same word as they did? It is now as well as then, a *resisting of the holy Ghost*, if we put away the word which the Prophets of God have spoken to us by the Spirit.

3. If they were given by inspiration of God, then the rejecting of them must come from the inspiration of the Devill; which contrary effects must come from contrary principles and ginnings.

2. Are these Scriptures of the old Testament profitable, as the Apostle affirms? First then to cast them aside as unprofitable, is no lesse then blasphemy against the Spirit of God. There be blasphemous actions, as well as blasphemous words, *Ezek. 27.* And to reproach the Scriptures of God either by word or action, is blasphemy in an high degree. Secondly, if they be profitable, then the taking of them away, cannot but hinder the profiting and edifying of the Church. And so it is not one-

ly blasphemous against God, but injurious and hurtfull to men.

3. Are these Scriptures usefull, to teach truth, to refute error, &c. then the taking away of these Scriptures is a meanes to darken the truth, to let in error, to hinder the practice of righteousness, and to increase wickedness and vice.

And in a word, if they make wise unto salvation, then the taking of them away, cannot but tend to sinfull simplicity, and wicked folly, which tends unto destruction.

By
Ephes. 2. 20.

3. Consider that place of the Apostle in *Ephes. 2. 20.* where he saith, *That the Church* (the house of God spoken of above in *vers. 19.*) *is built upon the foundation of the Prophets and Apostles.*

Where observe,

1. Of what Church he speakes, which is the Church of the New Testament, as appeares by this, because the Church here spoken of is gathered of the Gentiles as well as of the Jewes, both being united together in one body through Christ; by whom the Gentile *Ephesians*, who were sometimes a farre off, are now made neere, the partition-wall being now pulled downe. Now they are no more forreiners and strangers, but of the household of God, built upon the same foundation, as the believing Jewes are built upon. And this Church of the New Testament, saith the Apostle, is built upon the foundation of the Prophets, as well as Apostles; no difference made betwixt one and other. If then we be a true Church of the New Testament, rightly built, we must build upon Apostles and Prophets together, excluding neither. If we may be a true Church while we reject the doctrine of the Prophets in the old Testament, so may we also, though we reject the doctrine of the Apostles in the New. But *Paul* saith, the true Church is built upon both; and therefore that Church which builds not upon both, is not the true Church of God.

2. Observe how speaking of Apostles and Prophets, he doth not make them severall and distinct foundations, but makes both of them only one foundation, and no more; and therefore doth not mention *foundations*, as speaking of many, but *foundation*, as speaking of one, in regard of the unity of faith and doctrine, which is taught by both. Though the Prophets were many

many, and the Apostles many, yet both Prophets and Apostles make but one foundation for the Church to build upon. Whence it followes, that either we must build upon both, or upon neither of them; If we will stand besides the one, we must be besides the other also, because they are both but one foundation; and therefore we may justly feare least such as doe remove themselves from the foundation of the Prophets, doe make no great account of building upon the Apostles, but doe rather rest upon their revelations, and immediate inspirations of the spirit, not regarding any written word at all.

3. Consider why the Apostles and Prophets are called a *foundation*, which is, not in regard of their persons, but of their doctrine, the doctrine of them both leading men to that one foundation, which is Christ. Herein the Scriptures of the Prophets in the old Testament doe fully conspire with the Apostles in the new; otherwise, they could not have been called *one foundation*. Now if they be called a foundation in respect of their doctrine, both of them leading men to Christ; what sufficient reason can be given why we should reject the doctrine of the one, and not of the other? Those which reject the Scriptures of the Prophets, and yet receive those of the Apostles, doe herein deal with the Prophets as Papists do with the Protestants; what they commend in the fathers, they condemne in Calvin and Zuinglius; and so these; what they seeme to commend in the mouth of an Apostle, the same they condemne, when spoken by a Prophet: But as the Papists, though they would seeme to honour the fathers, yet when they doe in us condemne the same truth which the fathers before us did teach, they doe thereby shew that indeed they regard not their writings, whatsoever honour they seeme to put upon their names; so these, though they seeme to honour the Scriptures of the new Testament, yet while they reject the same truth, when it is brought out of the old, they doe thereby too plainly declare, that indeed they honour neither one nor other.

4. Consider what our blessed Saviour saith in *Mat. 5. 17.* *I came not (saith he) to dissolve the Law and the Prophets, but to fulfill them.* All the Scriptures of the old Testament are comprehended under these two names, *The Law and the Prophets*;

By
Matth. 5. 17.

By the practice of Christ and of the Apostles.

There is a necessity of them, as without which some kinde of gain-sayers cannot be refuted.

as we may see *Matth. 7. 12.* And if Christ came not to destroy them, then they are to continue for ever.

5. Looke to the ordinary and constant practice of Christ in his doctrine, as also of the Evangelists in their writings, and of the Apostles, both in their preachings and writings, and we shall see it was the constant practice of them all to make use of the Scriptures of the old Testament, whereof the new Testament gives abundant witness, as I might easily shew, but the thing it selfe is obvious to every ones observation.

6. There is a necessity of the Scriptures of the old Testament, to make the man of God absolute and compleat to every good work. One work among others is, to convince gain-sayers, and opposers against the truth. But there are some kinde of gain-sayers which cannot have their mouths stopped, without making use of the old Testament; for suppose we have to deale with a mis-believing Jew, denying Jesus to be the Christ, how shall we convince him of his error? We must deale with him upon such grounds and principles as are acknowledged on both parts, as well by him as by our selves, else, if we take this or that for a principle, which is not so to him, though never so true in it selfe, yet to him our prooffe is insufficient, being built upon such a truth, as by him is doubted of. Hereupon it was that the Apostle when he was to deale with Philosophers at *Athens*, and elsewhere with other Gentiles (as in *Act. 17. Rom. 1.*) he deales with them, not as he used to doe with the Jewes, with whom he disputed out of the Scriptures, (but not so with those Infidell Gentiles,) but from principles in nature which they could not deny. And in like manner we, if we will convince a gain-saying Jew, we must deale with him by the Scriptures of the old Testament, which he doth acknowledge, and not by the New, which he owneth not; so that this being a work, to which the man of God must be furnished to convince the gain-sayers, its evident that the Scriptures of the old Testament are necessary, as without which, some kinde of gain-sayers cannot be convinced.

To conclude this matter, let all such as please to make use of this my weak endeavour, be intreated by me to take heed unto themselves, and to shun such Teachers as seeke to withdraw

draw them from any part of the holy Scriptures. These spirits certainly are not of God. This opposing the Scriptures of the old Testament will not rest there; they will at last reject all Scripture, new as well as old, and will prove Enthusiasts, pretending to receive all by inspiration of the Spirit. This will be the end, Satan and his instruments begin at first to play but small game, beginning with the Law and Commandements, casting off that yoke of the Law, as not belonging to them, they being not under the Law, but under grace: but here they stay not long: from the Law, they goe on further to the rejecting of the whole old Testament; and when they have stayed there a while, they proceed to cast off the Letter of the New Testament also: and so by little and little, they come to cast off all Scripture, till at last as the Pharisees made the word of God of no authority by their traditions, *Mark. 7. 13.* so these by their revelations, pretending the inspirations of the Spirit, being in all miserably misled, by a spirit of delusion unto their owne destruction. The Lord save his people from this wicked error.

Lastly, If the covenant and way of life be the same in the old Testament as in the New, then learne we to hould fast to that doctrine and way of life, which was of old revealed unto the Saints, taking heed unto our selves that we be not carried away with novelties, that have no agreement with the ancient truth. The Apostle *Jude* would have us earnestly to contend for the (doctrine of) *faith*, which was once (i. of old) given to the Saints. It is the evill of these times (and the evill is great) that we are growne to a loathing of ancient truths; nothing now liketh us but new things, new notions, high straines, new lights, and new truths, as they are called. The old way, which is the good way, is in a manner quite forsaken, to walke in new paths, in which our fathers before us never trod. This the Lord complaines of, *Jere. 18. 15.* that the false Prophets had led his people from the ancient paths; and contrariwise calls upon us to enquire after the old way, which is the onely way that gives rest unto the soule, *Jere. 6. 16.* And even in the Gospel-times, the Apostle *John* commends to us that which was from the beginning, *1 John 2. 7.* And so againe in *vers. 24.* Let

Use 3.
Keepe close
to the old do-
ctrine of sal-
vation, of old
delivered.

that abide in you which yee have heard from the beginning. And in 1 Tim. 6. 20. if for *κενοταβίας*, we reade *κενοταβιαις*, (as Beza observes that both *Augustine*, *Chrysostome*, *Ambrose* and *Basil* doe,) then is *Chrysostomes* note (alledged by *Serranus*) of singular use, That we must *κενοταβίας ἀποστρέψαι, ὡς τὴν κενοταβίαν ἐκτρέψαι*, we must put away novelties, that we may avoyd vanities; would God we found it not verified by too much experience, that such novelties did too often turne to profane babblings, and vaine janglings. It was the speech of one in *England* writing to a friend in these *American* parts, concerning the novelties now abroad; I doe not finde (saith he) that these new opinions doe make new men. I thinke I may say of this testimony, that it is *πίστις ἀληθής*, a faithfull and true saying. Opinions be new, but they nourish old corruptions. This new light makes the minde swell with vanity and pride, and breeds questions rather then godly edifying. These new doctrines are like new wines vapouring up into the braine; but they neither comfort the conscience, with true comfort, nor season the heart with grace. Let us therefore be sober minded. Let us aske after the way which *Abraham*, *David*, *Esay*, and the Prophets of old walked in, and resolve, not to depart therefrom. We have much cause to praise God for the cleare manifestation of the doctrine of grace in these dayes, more then in former times; yet the doctrine is for substance the same; as the light of the Sunne, which shines at noone time, is the same light which shined in the morning, onely more cleare and bright then before. Those before, had the same doctrine of grace, as we have; onely it is more cleare to us, then it was to them. See then what way they walked in, and so let us follow them; This old way is the good way, the end whereof is life and peace.

And thus much concerning the first poynt propounded, namely, that notwithstanding the severall formes of administration, yet for substance, the old and the new covenant are both one.

C H A P. I I I.

Concerning the differences betwixt the old and new covenant, and that this is no difference, that children were included in the one, not in the other, they having alike claime and interest to the new Covenant, as they had to the old.

THe Second point now followes, which is to shew wherein the difference of administration doth stand. And here, before I come to the true differences, which are such indeed, I will adde a little concerning one supposed or pretended difference, which the times gives occasion to speake of. This being now made a difference betwixt the old and new covenant, that the old covenant was made both with Parents and Infant-Children, but in the new Covenant the children have no place, as some now plead. Contrary to which opinion I lay downe this conclusion. That children of believing Parents have now the same right to the new Covenant, as they formerly had under the old; for the proof of which assertion, I propound these grounds following.

First, In *Isai. 59. ult.* the Lord makes this promise to his people; I will make this covenant with them (saith the Lord) My spirit which is upon thee, and my words which I have put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, henceforth and for ever.

Here is a plaine promise made to the seed of those that be in covenant with God. Onely here remains one doubt; to what time this promise or covenant doth belong. It is granted that the old covenant before Christ, did include the seed; and therefore if this promise do belong to those times, and not to the times of the New Testament, then this promise makes nothing to our purpose, which is to shew that the Covenant belongs to the seed, in the times of the New Testament also. This I say then, that this promise so clearly made to the seed of those that are in covenant, doth belong to the times of the New Testament, which I prove, both by authority, and by reason.

The new covenant as well as the old, is made with the faithfull and their seed.

Argu. I.
From the time that this promise belongs unto.

reason. By authority, the Apostle himselfe interpreting the verse next before, upon which these words alledged do depend, of the time yet to come in the calling home of the Jews, which now we wait for. Compare *Rom. 11. 26.* with *Isai. 59. 20.* and the case is cleare. This coming of the Redeemer to *Zion*, which is here spoken of by *Esay*, to make the covenant with them and their seed, and their seeds seed for ever, is by the Apostles interpretation to be referred to those times when *Israel* shall be grafted into their owne root againe, *Rom. 11. 23. 24.* and when all *Israel* shall be saved, *ver. 26.* which being still to come, must needs be referred to the times of the New Testament. The same is evident by reason also; because the promise must belong to such a time, in which it doth receive accomplishment; but if it be referred to the times past under the old Testament, is did not then receive accomplishment, nor hitherto under the New, unto this day; the spirit not having been upon them; nor the word in their mouth for these sixteen hundred yeares. This promise therefore not having been accomplishment hitherto, it must of necessity have its accomplished in times, yet to come, in which (after that they shall be once turned to the Lord) they shall never depart from the Lord, nor the word depart out of their mouth, or out of the mouth of their seed any more. And if this promise doth belong to the times of the Gospel, as we see it doth, then its plaine, that the Gospel-govenant doth include the children, with their fathers. The like to this, is that in *Isa. 65. 23.* *They and their off-spring with them*, which is a promise of the New Testament, after the creating of the new heaven, and new earth, *ibid. ver. 17.*

Argu. 2.
The perpetu-
ity of the co-
venant proves
the same.

Secondly, from the same place in *Isa. 59. 20.* as before we argued from the time that the promise doth belong unto, so we may take a further confirmation of the same truth, from the perpetuity and continuance of the promise here spoken off. If the seed were not included in the covenant, but onely the parents presently believing, where, or upon what foundation stands the the certainty of the seeds continuance to be a people unto God for ever? for if the children be not included in the covenant, then might it fall out, that they might prove a generation not knowing the God of their Fathers; They might forsake their

Fa-

Fathers Covenant, and turne a degenerating brood, and then the continuance or perpetuity of the covenant here spoken of (*henceforth and for ever*) is broken off, and comes to an end. But hereupon stands the perpetuity of the Covenant, in that the promise is made not onely to themselves, but to their seed, and their seeds seed. The Fathers returne and take hold of the covenant, and then the Covenant takes hold of their seed after them; and by this means it comes to passe, that it proves to be an everlasting covenant between God and them, and their generation after them, because it takes in children together with their fathers, and so runs along from fathers to children, and from them to their children, and so continues for ever. and thus the perpetuity of the Covenant here spoken of, doth prove the seed to be included.

If it should be objected, that this promise belongs to the Jewes onely, and not to the Gentiles.

I answer, it being a promise of the New Testament, (as is proved above,) all difference betwixt Jew and Gentile, is now taken away, they and we being all one in Christ Jesus, *Rom. 10. 12, and Colos. 3. 11.*

In *Gal. 3. 14.* Its said that the blessing of *Abraham* (that is, the blessing promised to *Abraham*,) doth now come upon the Gentiles; Now what was the blessing promised to *Abraham*? Even this, I will be a God to thee, and to thy seed. This blessing of *Abraham* came upon us; and therefore the Covenant belongs to us and our seed now, as it did to *Abraham* and his seed before.

In *Gal. 3. 17.* The Apostle hath these words, That the Covenant which was confirmed before of God in Christ, the Law which was 400 yeares after, could not disanull. Touching which words, let us consider, first, what covenant it is which the Apostle here speakes of, and that is the covenant made with *Abraham*, as the context, and especially the 14. ver. doth shew. Secondly, consider what is here spoken of this covenant, and that is, that the law which was four hundred yeares after, could not disanull it. Thirdly, consider the reason, why this covenant was not, nor could be disanulled; and that is, because it was confirmed of God, and that in Christ, or with respect to

Christ

Argu. 3.

To exclude the seed is to deprive the Gentiles of *Abrahams* blessing contrary to the Apostle.

4.

The covenant which *Abraham* included his seed, and this Covenant is confirmed by Christ.

Christ; it was *κεκυρωμένη ἐν χριστῷ*, ratified by God looking at Christ, as Beza well expounds it; so that thus much we have here from the Apostle; First, that the Covenant made with Abraham was confirmed of God with respect to Christ, or in Christ; and then, that because it was so confirmed, therefore it was not, nor could be abrogated by the law. The consequence of the Apostles argument implying this proposition; That no covenant confirmed with respect to Christ, can be disannulled; because it would be a disrespect or neglect cast upon Christ himselfe, if the covenant confirmed in him should be disannulled. Now then, if Abrahams covenant did include both parents and children, and if that covenant was confirmed in Christ, or with respect to Christ, then the covenant including children, neither is, nor can be disannulled; much lesse did Christ himselfe, by his owne coming dissolve that covenant, which was confirmed with respect to himselfe. Is it possible to imagine that Christ should disannull that covenant which was made and confirmed with respect to himselfe? The Apostle tels us that he came to confirme the promises made to the Fathers, *Rom. 15. 8.* and therefore not to disannull them; and elsewhere he tels us that all the promises of God which are made in him, are *Yea and Amen*, *2 Co. 1. 20.* and therefore doubtlesse the promise (to thee and to thy seed) being made and confirmed in Christ, continue still in force, even in these dayes of the Gospel, as well as before, because it was so confirmed in Christ.

5.
The covenant
made with
Abraham concerning his
seed, had respect to the
times of the
Gospel.

If the Covenant made with Abraham in *Gen. 17.* (in which God promised to be a God to his seed) had in Gods intention a respect to the times of the Gospel which now are, and have been since Christ, then the seed are not now to be excluded out of the covenant; but in Gods intention, that covenant had a respect to the times of the Gospel, and therefore the seed are not now to be excluded; Now that in that covenant God had a respect to the times of the Gospel, I prove out of those words mentioned *ver. 4.* and *5.* where God saith to Abraham, my covenant is with thee, and thou shalt be a Father of many Nations, *ver. 4.* and againe, a Father of many Nations have I made thee, *ver. 5.* the meaning of which words, is not onely that many Nations should spring from his loyns by naturall generation, but that the

the Nations of the world (though not springing from him by naturall meanes,) should be counted to him as his children, and that he should be called *their Father*. And that this was indeed intended by the Lord in those words to *Abraham*, is evident by that of the Apostle, in *Rom.4.17.* where *Paul* speaking not of himselfe onely, but of the *Romans* which were Gentiles, he calls *Abraham* the Father of them all. Not of himselfe onely, but of them also. And if any *Roman* should aske *Paul* upon what ground or warrant he could call *Abraham* a Father to them, they being none of his naturall seed, he shewes his warrant, alledging those words of God to *Abraham*, *A Father of many Nations have I made thee.* By which interpretation of the Apostle, it is evident, that in Gods intention, those words of the covenant had reference to the times of the Gospel, in which the Nations were to be adopted as children unto *Abraham*. And hereupon (I think) it is that he is called *the beire of the world*, *Rom.4.13.* because he was to inherit all Nations of the world, as his children, in these times of the Gospel, when the people of the world should be gathered to the people of the God of *Abraham*, as it is in *Psal.47.9.* which promise takes its effect now in these times. And therefore seeing both the Apostles exposition of those words, and Gods executing of the promise, do interpret to us what his intention was in the making of it, it cannot be gainsaid, but that in that promise, (*I will be a God to thee and to thy seed*) God had a respect to the times of the Gospel, and not of the Law onely; and therefore now to exclude the seed out of the covenant, is directly against Gods intention in the making of it. Look then as *Abraham*, and every son of *Abraham* (which did not reject the Covenant) had title to the covenant for himselfe and for his seed, all the time before Christs coming, so now every believer being a son of *Abraham*, hath the same title for himselfe and for his seed also, because (as was said above) the covenant then made with *Abraham*, was made with reference not onely to the seed next ensuing in the time of the Law, which were to spring from him by naturall meanes, but to that seed also which should be in the times of the Gospel, when many Nations should call *Abraham* the father of them all.

6.
The com-
mandement
concerning
our children
proves them
to be within
the compasse
of the pro-
mise.

I argue from the connexion of the promise with the commandment, which are joyned together in the Covenant. And here I demand, doth not that commandment concerning holy education of children in information of the Lord, doth not this commandment binde us as well as *Abraham* and the Jewes to whom it was first given? Are not we as well as they bound to teach our children to know God, and to keep the way of the Lord, as the Lord spake of *Abraham*? *Gen. 18. 19.* If this commandment do bind us, (as none but Atheists will deny) then say I, the promise belongs to us and to our seed, as well as to them, and to their seed.

Object.

But perhaps the consequence will here seem weake; Some may say, The commandment bindes all the sons of men, and yet the promise doth not belong to all. Indians themselves are bound (*vi præcepti*) by vertue of the commandment to instruct their children in the knowledge of God, and yet have they no part in the promise, that God will be a God to them and to their seed.

Ans. I.

We must consider this commandment, concerning education of children, either as a branch of the covenant of workes given to *Adam*, or as a branch of the covenant of grace, given to *Abraham* and to the Jewes.

2. We must consider the covenant of grace, and the severall branches of it, either as onely revealed, propounded, and offered unto men, or as it is received, beleived and submitted unto by those that hear it. Now its true, that this commandment concerning teaching of children, as it doth depend upon the covenant of workes, bindes all, even Indians, because that covenant was in *Adam* made with them, and yet they cannot claime the benefit of the promise, that God should be a God to them and to their children, because they stand before God as transgressours of that covenant, by which transgression they have forfeited the blessing promised in it; and therefore in this consideration we grant the commandment may extend larger then the promise.

But then I say further, that the commandment being considered as appending upon the covenant of grace, doth not binde all, but those onely to whom the covenant of grace is revealed;

no

no more then the Commandement to *Beleeve*, doth binde those that never heard of Christ. But suppose (as some may still urge) that the Commandement thus considered as belonging to the Covenant of grace, be made knowne to a company of lewd sinfull men; now the commandement being made known, doth binde them; so as if now they obey it not, it is their sin; and yet still, they have no right to the promise concerning their children. *Ans.* Here comes in the second consideration before named, *viz.* that we now speaking not of all men universally, but of Gods covenanted people; we must therefore consider the Covenant not as barely propounded, offered, or made known, but as accepted, and submitted unto. And being thus considered, the commandement and promise goe both together, and the extent of the one is as wide as the extent of the other; even as he which fulfills this commandement, (*Beleeve in the Lord Jesus,*) hath right to the promise of eternall life.

The commandement (*Beleeve*) and the promise (*Live*) are on Gods part offered together, and are on mans part, either received or rejected together. And so it is in the matter in hand; Both these, the Commandement and the Promise, they goe together; because the commandement and promise both, are both of them branches of the same Covenant, and therefore both of them must be either taken together, or refused together. God doth not divide his Covenant, one part from another, but gives it altogether. And as God gives it together, so it must be received together; we cannot take one part, and refuse another; nor will God binde us to one, and deprive us of the other. God requires no duty of us, but he addes gracious promises to encourage thereto. And on the other side, he makes no promise, but there is a duty (either expressed or implied) which leads to the promise. The promise is the ground of the duty, and the duty is the way to the promise. The promise, I say, is the ground of the duty, as if the Lord should speak unto us in this manner; I will be a God unto your seed, and therefore doe I command you this thing, thus to bring them up for me, that they may know me, and feare my Name. And so on the other side, the commandement is the way to the promise; according to that speech of God concerning *Abraham*,

Gen. 18. 19. *Abraham* must teach his household, and charge his children to keepe the way of the Lord, that so *in this way*, the Lord may bring upon *Abraham* that blessing which he had promised him, even to be a God unto him, and to his seed, *Gen. 17. 7.* Thus God by the promise provokes to the duty, and we by walking in the duty are to expect the promise. This sweet connexion and relation which is betwixt the promise and the commandement, one to the other, shewes, that to Gods covenanted people they goe both together, and the extent of the one, is as large as is the other; and therefore what God hath thus joyned together, let no man put asunder: but God hath, as we see (to his covenanted people) joyned the commandement and the promise together; and therefore they may not by us be divided asunder. If we now shall straiten and limit the promise within a narrower compasse then the commandement, whereas in the ages before the promise and the commandement were joyned together, we shall in so doing, make the Covenant lesse gracious to us in these dayes of grace, then it was to them that lived under the legall administration of it; and we make our selves more legall and servile (so to speak) then they were; we being bound to duty as much as they, but having lesse portion in the promise then they had; which how unsutable it is to the dispensation of grace, which is now so abundant more then in ages before, let all that are godly-wise, judge. The summe is, that both the commandement and promise, being both parts or branches together of the same covenant, therefore where the Covenant is taken hold of, there both parts goe together; and so, if we, as they, doe embrace the duty of the Covenant, then we also, as they, have part in the promise, which is, that God will be a God to us, and to our seed, as he was to them, and to their seed.

A like argument may be framed out of *Gen. 17. 9.* thus; If the seed be bound to keepe the Covenant, then they are within the Covenant, but they are bound to keepe the Covenant, therefore they are within it. If the duty of the covenant binde them, then doth the promise of it belong unto them; but the duty doth binde them; therefore &c.

If any shall here say, that the Covenant there mentioned to
be

be observed, is the Covenant of Circumcision, which pertaines not to us.

I answer; this was not all that was to be observed by them, they were to use Circumcision, as the signe of the Covenant, *vers. 11.* But there was more required of them then to be Circumcised, even to walk uprightly with God, as is said in *vers. 1. Walke before me, and be thou upright.* And though Circumcision in the outward signe of it doe not belong to us, yet the thing signified by it, with all the substance of the Covenant doth belong to us, as well as to them, the substance of the Covenant extending to the times of the Gospel, and belongs to the Gentiles as well as to the Jewes, as was proved in the fift argument going before.

7.
Either children of believing Parents are within the Covenant, or they cannot be saved. Exclude them from the Covenant, and you doe withall exclude them from salvation: But they are not to be excluded from salvation, and therefore neither are they to be excluded from the Covenant. The strength of this argument stands upon a double foundation. The one is this, Namely, that God conveyes salvation to his saved ones, by no other way, but by way of Covenant. *Adam* was to have enjoyed it by Covenant, when that Covenant was broken, it was then conveyed to the woman, and to her seed, by another Covenant; but whether it be by one Covenant or other, it still comes by Covenant. And if so, then children must either be within the Covenant, or else not saved. The other foundation is this, namely, that if they be excluded out of the Covenant, they are also excluded from the benefit of Christs Mediation, without which none can be saved. For Christs Mediation is limited to those that are within the Covenant. For which cause it is, that as sometimes he is called the Mediator betwixt God and Man, *1 Tim. 2. 5.* So in other places he is called the Mediatour of the Covenant, and of the Testament, as it is *Heb. 9. 15.* and *Heb. 12. 24.* Which expressions doe shew forth the extent and limitation of Christs Mediation. When he is called the Mediatour of *men*, it limits his mediation to men, and not to Angels. And so againe; when he is said to be the Mediatour of the Testament or Covenant, it limits his Mediation to those that

are:

are *within* the Covenant, not to those that are *without*. Now if Christs Mediation be thus limited to those within the Covenant, then children must either be within the Covenant, or have no benefit by Christs Mediation, and so consequently not saved. Or on the other side, if they be partakers of Christs Mediation unto salvation, then they must also be within the Covenant, because his Mediation and the Covenant are of the same extent, neither wider nor narrower then another.

8. If the old and new covenant be the same in all those particulars before mentioned; as, 1. in the cause. 2. in the benefits; 3. in the Mediatour; 4. in the condition; 5. in the effect, so in communicating to us the Spirit; 6. in having the same rules of life; 7. in propounding the same salvation as the end: If (I say) they be one and the same for substance in all these, then let any one set downe the inconvenience which they doe suppose in admitting children to the fellowship of the new Covenant, and they shall finde that the same inconvenience will reach to the former covenant, as well as to the covenant now, and if so, then to reject children from the covenant now, is in effect to accuse the wisdom of God in admitting of them to the old; there being the same reason in both Covenants, either of admitting them, or of refusing them.

9. Further proove of the same truth may be taken from those famous places, *Act. 2. 39. The promise is made to you, and to your children.* And from *1 Cor. 7. 14. Else were your children unclean, but now they are holy.* But these, with diverse other Scriptures passe by, they being urged, and vindicated from exceptions by other faithfull witnesses of the truth, in treating of the poynt of Childrens Baptisme. Onely I think not amisse to adde one word in answer to an exception which is made against this place in *Act. 2. 39.* They confesse the promise is made to children; but it is to them (say they) that the Lord shall call; as it is there expresse; To you and to your children, and to all that are afarre off, *as many as the Lord our God shall call*: so that the promise is made to children called, not to uncalled, and therefore (say they) this makes nothing for including Infants within the promise or Covenant. But this objection doth arise through not observing the originall Text; for in the Greeke

No inconvenience in admitting children into the new covenant more then to the old.

Act. 2. 39.
vindicated, &
cleared.

the words (*as many as the Lord shall call*) doe not agree with the word (*children*) but to (*you*) meaning the parents spoken of before, or with the word (*all*) as it hath reference to parents; so that the meaning is, that to you, and to all farre or neere, to so many of you as the Lord shall call, to you and to your children is the promise made. Other answers are given by others, pertinent, and full, yet this also hath its weight.

I wish it may be considered what a stumbling block this doctrine which excludes children out of the Covenant, is like to prove, (if it should prevaile,) to the Jewes, to hinder them from embracing the Gospel-covenant, if they shall understand that their children which had part in the old Covenant, shall be excluded out of the new. They know the former Covenant did extend to the children, as well as to themselves, and is there then any hope, that ever they will embrace such a Covenant, in which their children have no part? Surely when they compare together the two Covenants, this will make them say, The old is better. We will never preferre a Covenant wherein the mercy promised is restrained to our selves, before a Covenant wherein the blessing is extended also to our children.

This poynt, together with that which was before handled, concerning the identity or samenes of the two covenants, doth lay a good foundation for communicating Baptisme to the infant children of believers. For if both these things be true, first that the old and new Covenant be in substance the same; and secondly, that children are within the new, as they were within the old, then there can be no sufficient reason, to deprive children of the seale of the Covenant now, more then in former times under the old; and, that argument drawne from Circumcision to Baptisme, will stand against all the batteries which are made against it, never to be beaten downe whiles heaven and earth doe endure. The Covenants are the same, and the signes of the Covenants (Circumcision and Baptisme) are in signification the same also; and the children of the faithful have the same relation and right to the Covenant now, as they had before; What reason then that children being before circumcised, in token of their being in covenant, should be forbidden

10.

Use I.

A ground for
Infants Baptisme.

bidden to be baptized, that it might be to them a signe of the Covenant betwixt God and them? It is even a wonder of wonders, that in such cleare light so great mists should be raised up to darken the truth. Let humble mindes search the truth in love, and the Lord will reveale the same unto them. But in this I spare, there being so many faithfull witnesses, which have borne witness in this cause.

Use. 2.

A motive to
holy education
of children.

This may serve for exhortation and for direction to Christian parents, to educate their children for God, who hath taken them into Covenant with him. We must consider our children are not so much our owne, as the Lords. He challengeth an interest in them, telling us, that we have borne them unto him, *Ezech. 16. 20.* and that our children are *his children*, *vers. 21.* And therefore our care should be, not to bring them up for ourselves alone, but for the Lord, that as they are included within the Covenant of his grace, so the name of his grace may be glorified in them. In which work joyne wee together these two vertues; 1. diligence in holy instructions toward our children; and 2. faith towards the covenant and promise of God, waiting upon him for his blessing. There is to be a diligent care used towards them, following them daily with instructions and information of the Lord, *Ephes. 6.* Children whiles they are young (at which time our pious education of them must begin) are like narrow mouth'd vessels, which can receive that which is powred into them, but by drops; and therefore parents in dealing with their children must doe as *Moses* speakes of himselfe; their doctrine must drop as the raine, and their speech distill as the dew, as the small raine upon the tender hearb, and as the gentle shewres upon the grasse, *Deut. 32. 2.* Often speaking to them of good things, now a little, and then a little, line upon line, precept upon precept, little and often, as they are able to receive. This pious education of children, is the way to continue an holy seed unto the Lord, futable to the holy covenant which they belong unto. Holy bringing up of children is one speciall meanes of conveying the blessing of the Covenant unto them, according to that before mentioned in *Gen. 18. 19.* Concerning *Abraham*. By that meanes doth God bring upon *Abraham* and his seede the good which he had spoken unto him.

An

And herein doe parents put an honour upon their children, when they *bring them up* for God, as they have before *brought them forth* unto him. When we suffer our children to grow up in sinfull ignorance and profanenes of life, letting them grow like wilde plants, or rather like the wilde asse-colt which snuffs up the winde at her pleasure; then doe we make them vile, as if we counted them reprobates and castawayes, not worthy to be regarded, like that cursed seede, whose good *Israel* might not seeke for ever. But when we doe carefully bring them up for the Lord, that they may be fit to serve him, herein we honour them, they being hereby made like the polished Saphirs, and as the carved stones of the Temple. This fits and prepares them for a sutable walking, according to the dignity which God hath put upon them, in taking them into a covenant with him. This is the way to make them wise & profitable in the Church of God; and, not onely to make them *blessed*, but to make them *blessings*; as *Israel* was to be a *blessing* in the midst of other people, *Esa.* 19. 24. This makes the children a joy to their parents, when they grow as the Lords plants, and as the seede which he hath blessed, *Esa.* 61. 9. The beginning of their comfort is in the Covenant and promise of God; and the fullnes of their joy is when they see their children take hould of the Covenant, walking holily before the Lord, that he may be glorified in them. To this diligent care of thus educating our children, the remembrance of the Covenant of our God should be an effectuall Motive. In *Dan.* 1. we reade, that when the King would have some of the *Jewes* children chosen out to stand before him, those children were not brought up after the common manner of other children, but after the most exquisite manner of the Chaldeans, taught in all wisdom, and in all knowledge, that so they might be fit to stand in the Kings pailace. So thinke we, when the Lord of heaven, the King of Kings tells us in his Covenant, that he hath chosen our seede after us to be a people to serve him; how carefull should we be to traine them up in all wisdom and spirituall understanding, after the most exact manner set forth in the word, that so they may be fit to stand before the Lord, and to minister unto him?

And as we should exercise diligence in this excellent work;

Z

so

so we should doe it in faith, expecting a blessing from the God of grace, who hath of his grace taken us and our seede into a Covenant with himselfe. We must first plant, and then water what we have planted; yet still remember, that it is God which must give the increase, 1 Cor. 3. We put the word into their eares, but it is the Lord which must write it in the heart, and put it in their inward parts, Jer. 31. We have conveyed sin unto them, it is God which must infuse grace: and this gift of his grace we have great encouragement to waite for, considering the promise which God hath made with us, and with our children, promising to be a God both to us, and them. Neither must faith in the promise exclude diligence, as if God without use of meanes should work all, nor must our diligence hinder our faith, as if we without him were able to doe any thing; but in a diligent use of the meanes, look up to him for the blessing. That faith which is negligent in using the meanes, hath in it more carnall presumption, then lively faith; and that diligence which rests in the duty done, without seeking the blessing by faith, hath in it more outward formality, then true piety. But when both these goe together, using the means with diligence, and then exercising faith in waiting for the blessing, both these together shall make our labour not to be in vaine in the Lord; 1 Cor. 15. Thereby shall an holy people be prepared for the Lord, and his Covenant shall be continued towards them.

Use 3.
Children to
improve their
parents cove-
nant for their
owne good.

This may also be a ground of consolation to such children as doe spring from godly and faithfull parents; such as are of the fountaine of *Israel*; as the Psalmist speakes, *Psal. 68. 26.* These should learne to improve the Covenant which God hath made with their fathers, for the good of themselves that are their children. In confidence hereof, they may draw nigh to God with much hope of acceptance, considering that the promise of the Covenant doth extend even to themselves, and therefore they may plead for mercy to be shewed them, by the Covenant made with them in their fathers. This hath been usuall with the Saints in Scripture. The Jewes had wont to pray that God would remember *Abraham, Isaac, and Jacob*, that is, that he would remember the covenant he had made with them, and

and in them with themselves their seed. And not onely did they thus plead the Covenant of their fathers, but the Lord himselfe did put this plea into their mindes, willing them to remember the Rock out of which they were hewen, and the hole of the pit whence they were digged, *Esa. 51. 1, 2.* Thereby encouraging them to expect the blessing of mercy and peace which was promised. And in *Gen. 46. 3.* we may mark how God makes this a ground of comfort unto *Jacob*, that he was his fathers God. *I am the God of thy father, feare not, saith the Lord unto Jacob.* And let us but change the name, the promise is the same unto all the sons of *Abraham*. When children doe know the God of their fathers, and doe feare before him, walking in the steps of their fathers faith, then have they a double claime to the blessing of the Covenant: one by their owne faith; another, by the Covenant made with their fathers; which double claime may encourage them to a double measure of faith, adding faith to faith, that so God may adde grace to grace, and they may receive a double blessing. We may observe that sometimes children of pious parents, doe outgoe their parents in eminency of grace. Their fathers served God a little, their children doe it much more. I know nothing to the contrary, but we may (in part) ascribe this to the double interest which they have in the Covenant, which they improving at the throne of grace, there is a double portion of the blessing given them. They plead their double interest and title to the Covenant, and so doing, they are made partakers of a double blessing. Let not such children therefore be wanting to themselves. Their names are in Gods Testament. Let them sue for the legacy of grace bequeathed unto them.

The same consideration before named may serve for a Covenant to the children of such pious parents, to take heed of forsaking the covenant of their fathers. Beware that yee despise not the blessing. This is a despising of grace it selfe. This brings a double curse. This was *Esaus* profanenes, *Heb. 12.* a double woe belongs to such; they rejecting grace, grace will reject them. In *Jonah 2. 8.* some are said to forsake their owne mercy; so doe these; they forsake that mercy, which might be their owne. They had a claime unto it, but they have forsaken

Use 4.

it. Take the Jewes for an example of Gods heavy wrath against such despisers of his Covenant ; for which they stand as a publicke spectacle of Gods vengeance amongst all people.

Thus wee have seene that this makes no difference betwixt the new Covenant and the old ; the children of the faithfull being in the New Covenant now , as well as formerly in the other.

CHAP. IV.

Of the different manner of administration of the old and new Covenant : and of the first difference, that the old Covenant was more burdensome, the new more easie.



Now we come to speak of the true differences betwixt the old and new Covenant in the dispensation of them. The difference stands especially in these foure things.

1. The one was more burdensome, the other is more easie.
2. The one was more dark, the other more cleare.
3. The one more weak, the other more lively and effectuell.
4. The one was narrower, the other of larger extent ; the old Covenant being dispensed onely to that one people of the Jewes ; the other to all Nations.

1.

First, The covenant of grace in the former dispensation of it, was more burdensome and heauey to be borne ; but it is now made more easie ; which appeares by those phrascs of Scripture-speech, which the Holy Ghost useth of the Ordinances of the old Testament. *Act. 15. 10.* They were a yoke which neither we nor our Fathers could beare ; and *Colos. 2. 20.* If (saith the Apostle) you be freed from these worldly Ordinances, why are you burthened with traditions ? He did not say, Why will you take upon you the observation of traditions, but why are yee burthened with them ? implying they were an heauey burthen. So *Galat. 4. 3.* he comparing the state of the Church then and now, he saith they were then in a kinde of bondage in respect of

Act. 15. 10.

Colos. 2. 20.

Galat. 4. 3.

us now. In the dayes of the New Testament, the burthen is made light, &c. Therefore saith Christ, *Mat. 11. Take my yoke upon you, for my yoke is easie, and my burthen light.* He taketh off the burthen of the Ceremoniall Law, that we need not be burthened with it. Consider the burthen that lay upon them.

First, The burthen of their costly Sacrifices, that if any had but touched an uncleane thing, he must come, and offer sacrifice, sometime a bullock, sometime a lambe; If we were for every offence to offer such sacrifices, wee should count it an heauey burthen.

Secondly, They had long and tedious journeys to *Jerusalem*; the Land lay more in length then breadth, and *Jerusalem* stood almost at one end of it, and thither thrice a yeare all the males were to goe and appeare before God, *Deut. 16. 16.*

Thirdly, They were restrained from many liberties which wee now enjoy, wee are allowed many creatures for meat, which they might not eat, as the Hare, Swine, &c. Difference of meats is now taken away.

Fourthly, They were tyed to the observation of many dayes, the new Moones, and many Ceremoniall Sabbaths, to which they were bound, and not at libertie, as we are. Now whether wee respect one of these, or all together, it was a burthensome thing to them. But now the yoke is made more easie, therefore Christ compares the Jewish Church to a childe that in his non-age is under tutors and governours, till the time appointed by the Father. But the Church now is like a man growne up, that hath his patrimony in his own hand, *Gal. 4. 1, 2.* Though we *Gal. 4. 3, 2.* be bound to the duties of the Morall Law as well as they, yet a great yoke is taken off from us.

Seeing we have so much liberty in the dayes of the Gospel, and are eased of the burthen that lay upon them, it must teach us with the more freedome and willingnesse to offer up those spirituall sacrifices unto God which he calls for at our hands. He hath taken off from our shoulders the heauey yoke which lay upon them. Let us not therefore be as the people of *Israel*, of whom the Lord complains, *Hos. 11. 3, 4.* that though he had taken off the yoke, and laid meat before them, yet they were like an unruly beast that kicketh with the heele. If now when
the

Use.

Hosea 11. 3, 4.

the Lord hath taken off the yoke of the Ceremoniall Law, and hath given us the covenant of his grace without those burthens that lay upon them, if yet we deale unkindly with him, and count those spirituall services which he requires from the inward man to be a burthen unto us, how may the Lord complaine of us much more? Let us therefore give unto the Lord voluntary and spirituall sacrifices; the lesser that our burthen is, the greater is the sin, if we serve not the Lord with a chearfull heart in the services he requires from us.

C H A P. V.

The second difference, that the one was more dark, the other gives clearer light.

The old covenant was revealed more darkly.

Rom. 16. 25, 26.

Ephes. 3. 4, 5.
Col. 2. 26.
Which is shewed

I.
In the promise of life eternal.
Dan. 12. 2.

Hosea 9. 3.



Secondly, The Covenant was then revealed more darkly and obscurely, but now the dispensation of it, is more cleare and evident: the light now is marvellous, it is as the Sunne shining at noone-day. Hence Rom. 16. 25, 26. the Gospel is called *the revelation* of the ministry which was kept secret since the foundation of the world, but it is now made manifest, &c. Though it was revealed before, yet it was but darkly, but now it is revealed more clearly since the coming of our Saviour Christ; so also Ephes. 3. 4, 5. and Colos. 2. 26. Consider the truth of this in some particulars.

First, Consider the promise of eternall life, it was darkly covered over, not clearly promised to them: The promise of eternall life is very rarely in expresse termes mentioned in the old Testament. I know but one place (which is in Dan. 12. 2.) where plaine mention is made of life eternall. It was shadowed out to them in the promise of inhabiting in the Land of Canaan, which was a shadow of eternall life; so the threatning of eternall death, was typed out by the threatning of exclusion out of the Lords Land. Hosea 9. 3. When they should be driven into captivity, it was a type of their sending into hell, if they

they did not returne to walke with him in his Covenant. And hence are those promises, *They shall inherite the land, and dwell in the earth*, Psal. 37. 11. Not as if that were all they were to look for, but because it was the type of another and better inheritance in heaven. This was the cause that made *Jacob*, Gen. 49. 29. give that charge to his sonnes, that they should not bury him in *Ægypt*, but carry him into the land of *Canaan*. And *Joseph*, Gen. 50. 24, 25. tooke an oath of his brethren, that they should carry his bones with them; And why was this done, but because they looked at that Land as more then an earthly possession, taking it as a type of heaven, and by giving that charge, they testified their faith in the promise of God concerning the possession of life eternall? Therefore also it was that *Abraham*, though he indured many troubles and injuries in the land of promise, and had time to have returned into his owne Country, yet he would not, *Heb. 11. 15.* because he looked at that, as a land of promise, and a type of the rest that remained for him in the kingdome of God. Thus was the promise of eternall life obscurely propounded.

Psal. 37. 11.

Gen. 49. 29.

Heb. 11. 15.

Secondly, Consider the revealing of Christ, either the person of Christ, or his offices, and wee shall see that they were darkly propounded unto them in respect of what they are to us. Christ was but shadowed out to them in types, and figures, and darke propheties. Concerning his person it was revealed unto them that he should be *God*, as *Isai. 9. 6.* where he is called *the mighty God*; and also that he should be *man*, and therefore said to be *borne*, *Isa. 9. 6.* But how he should be both God and man in one person, was very darkly revealed. Which made the *Jewes* that they could not answer to that question, how Christ should be both Lord and sonne to *David*. So for his offices; his Mediatorship was typed out by *Moses* his being between God and the people; his Priesthood typed out by *Melchisedek* among the *Canaanites*, and *Aaron* among the *Jewes*; and his sacrifice by their sacrifices: his Prophetick office shadowed to them by *Moses*, who revealed the minde of God to the people. Therefore saith *Moses*, *Deut. 18. 18.* *A Prophet shall the Lord your God raise up unto you like unto me*; which is applyed unto Christ, *Acts 3. 22.* His Kingly office typed out in the kingdome of *David* and *Solo-*

2.

Christ was but darkly revealed to them.

His person.
Isai. 9. 6.

His offices.

Deut. 18. 18.
Acts 3. 22.

mon;

Luk. 1. 31, 32. *mon, Luk. 1. 31. God shall give him the kingdome of his Father David.* But how dark these things were unto them, you may perceive by the speeches of the Disciples unto Christ, who knew not how he should execute those offices, they knew not that he should dye, they dreamt of an earthly kingdome; they saw Christ under a vaile, but wee see him with open face, **2 Cor. 3.** end.

**The benefits
that come by
Christ.**
Exod. 24. 7, 8.

Thirdly, The benefits that come by Christ were not so clearly made knowne to them as they are to us. Justification was signified by the sprinkling of the blood of the sacrifice, **Exod. 24. 7, 8.** So sanctification was typed out by the water of purification; The benefits which are so clearly revealed unto us, that Christ is our wisdom, righteousness, sanctification, and redemption, were but darkly propounded unto them. So that the light now is become like the light at noone day, the light that they had was but like the dawning of the day, or the light of the starres. Hence is that of Christ, **Mt. 13. 16, 17.** *Blessed are your eyes, for they see, and your eares, for they heare, &c.*

Quest.

Why was the Covenant revealed more darkly then, and more clearly now?

Answ.

1. Because the work of our redemption was not then transacted and accomplished, the things were not then passed as now they be; and therefore as the light of the Sunne is lesse before its rising, then afterward; so Christ before his rising in the world, was not so fully knowne as since.

Galat. 4. 1, 2. 2. The Church was then in its minority and infancy, but now it is of full age; **Gal. 4. 1, 2.** Therefore as a Father gives some hints of his purpose and will, to his childe when he is under age, but makes knowne all his minde to him when he is growne up; so dealt the Lord with his Church then, as with children, &c.

3. It was meet that this glory should be reserved to Christ himselfe, he being the great Prophet of the Church, that he should reveale more to the world then ever was knowne before. It was not meet that all should be revealed before his coming, but that he should have the glory of revealing those deepe things which were hid with God, making them knowne to his Church and people. And therefore they were more darkly revealed

vealed before. Onely this observe, that the further the times were from Christs coming, the lesse light they had, and the nearer to Christ; the more light sprung up. The promise to *Eve* was more darke, more cleare to *Abraham*, and still more cleare to *David*, &c. And the reason of this is,

First, Because Christ is the light of the world; Now as the Sunne the further it is from rising, the lesse light it gives, and the neerer to rising, the more, so did Christ the Sun of righteousness.

Secondly, The more light was discovered near the coming of Christ, to stir up the minds of people to wait for Christ, and his coming; The more knowne the more desired, *Ignoti nulla cupido*, the lesse knowne the lesse desired.

Thirdly, before the Law was given, there was lesse sense of sin, and therefore the lesse revelation of Christ: But as the sense of sin increased by the revelation of the Law, so there was more cleare revelation of Christ to them; Though at the best it was but darke in comparison of what it is now in the days of the New Testament.

This should teach us with thankfulness to accept and prize these dayes, of the Sonne of man, wherein Christ hath so clearly revealed the Covenant of his grace to us, that many Kings and Princes have desired to see the things that we see, &c. Nay, how many in other Nations do desire to see the things that we see, and yet cannot see them? *Abraham* saw Christ, but it was afar off. The *Israelites* saw him, but he was then veiled. But now we see him with open face. How may we stand and admire this grace, and say with the Disciples, *Lord, why is it that thou wilt reveale thy selfe to us and not to the world?* Count it not a small mercy, that we have Christ revealed so clearly now more then formerly. It is one of the great promises of God unto his Church, as we may see; *Isai. 11. 9. That the earth shall be filled with the knowledge of God,* And *Jerem 31. 34. That all shall know the Lord, &c.* These are the dayes fore-spoken of, wherein we doe in a degree and measure see eye to eye, though something more may be added in the conversion of the Jewes. As God therefore promiseth it as a blessing, so count it a blessing, Christ taketh the vaile from before his face, and saith, *Behold me, be-*

A a

Use.

How we should prize these dayes wherein the Covenant of Gods Grace is so clearly revealed.

Joh. 14.

Isai. 11. 9.

Isai. 52. 8.

hold

Isai. 65.

Labour to
grow in the
knowledge of
the covenant.*hold me, O ye sons of men, Isai. 65. Therefore.*

First, grow up in the knowledge of the covenant, and of the blessings of it. We should not now be ignorant of what God hath promised on his part; nor what he requires on our part. If we have any intimation given us of a Legacy in some rich mans will, O how carefull are we to enquire into it? How much more should we labour to know this Testament?

Secondly labour also to grow settled in the doctrine which the covenant teacheth us, not being carryed away with every new fangled conceit, but grounded in the truth which you have received. Be children in malice, but in knowledge and judgement be men of ripe age, able to discern between things that differ, and to try all things, holding fast that which is good. Unless we do thus,

Motives.

First, we lose the benefit of the dayes of light in which we live, if we be still ignorant of the covenant, and of the benefits thereby to be received, and live not by faith in them, as good we had never heard them, we take Gods grace in vain: In vain should the Sun rise and give light, if we shut our eyes, and will not see it.

Secondly, if we be still ignorant of the doctrine of the covenant, and unsettled, it argues a sinfull neglect, and great contempt of the grace of God; and of the light we enjoy; and therefore as men open their windows when the day appeareth, though they had drawn their curtaines before, so let us open our eyes to discern the doctrine of the grace of God.

Thirdly, if any be now ignorant and ungrounded in the doctrine of grace, it is a token of a dangerous estate: therefore saith the Apostle, 2 Cor. 4. 4. *If our Gospel be now hid, it is hid to them that are lost, in whom the God of this world, &c.* And so for ungroundedness, see what the Apostle Peter saith, 2 Pet. 3, 16. *That they that are unstable and pervert the Scriptures, doe it to their owne destruction.* Seeing the doctrine of grace is so clearly manifested, let us labour to know it, and to be stablished therein, that so we may turne neither to the right hand nor to the left.

2 Pet. 3. 16.

Seeing

Seeing the light of grace doth more clearly shine now then in dayes before, let us therefore go on in our way with more alacrity and cheerfulness of spirit, we having the day-light shining to us and guiding us. The light of the Lord is risen up on high to guide our feet in to the way of peace. Therefore as travellers, though they walke heavily and uncomfortably whiles they are compassed with darkness, yet when light appeares, they goe cheerfully: so we that are pilgrims and travellers, should rejoyce that the day is come, as they that failed with *Paul*, *Act. 27.* we should rejoyce in the light, striving against all discouragements we meet withall, and walking on cheerfully in the way that is set before us.

To teach us to walke more exactly and inoffensively, considering we have our way so plaine before us. It is no wonder if they that be in the darke stumble, they cannot see the blocks that be in their way, but they that walke in the day stumble not: So it should be with us, we should now labour to take heed of offences, both of giving and taking offences causlessly. Endeavour to walke *inoffenso pede*: If we stumble, it is not for want of light, but of heedfulness. Let us strive to walke evenly, considering wee have more light then the Saints had formerly. Labour to suppress our inordinate passions and affections, pride, worldliness, selfe-willedness, emulation: keep these within, these should be like the wilde beasts of the field, which retire to their dens when the Sun ariseth, they are afraid to be seen of the light; so these wild lusts of ours, should not dare to appeare in these dayes of light, they cannot stir forth but the light will discover them, sin is now more conspicuous, and more odious. Let us therefore walke soberly, modestly, and orderly.

Use 2.

Use 3.

Walk as children of light inoffensively.
Joh. 11.9.10.

C H A P. VI.

Containing the third difference, which is in respect of the efficacy which is now more then formerly under the old.

The new Covenant more efficacious then the old.



Gal. 4. 9.

Ephes. 4. 7. 8.

Thirdly, the third difference in the manner of dispensation is, in respect of power and efficacy. The dispensation of the covenant workes more powerfully and strongly now, then in the dayes before Christs coming: It was then more weake in the consciences of Gods people then now, if we speake of the body of them. Hence saith the Apostle, *Heb. 7. 18, 19. The commandement going before was disannulled by reason of the weaknesse of it; It was not then simply and absolutely weake and unprofitable, so that it could not communicate life and salvation to any, but comparatively weake in respect of the lively and powerfull communication of it now.* Hence also *Gal. 4. 9.* they are called *weake and beggerly rudiments.* The covenant then did not bring men to that perfection in grace, as the new covenant doth. And this was because there was a lesse forcible influence of the Spirit accompanying the dispensation of the covenant then. The spirit was not then given in that large measure as now, because Christ was not then glorified, *Joh. 7. 39.* and because the spirit was given in a lesse measure, therefore those ordinances were lesse profitable. The liberall pouring out of the Spirit was reserved unto the time of Christs ascension, to the end it might be knowne that it is from Christ glorified that we doe receive the Spirit, as *Joh. 16. 7. If I goe not away (saith Christ) the Holy Ghost will not come. When Christ ascended, then he gave plenitude of gifts to men, Ephes. 4. 7. 8.* Then the Spirit was shed downe abundantly, as *Titus 3. 6.* It was given before more sparingly, but now more fully. And this we may see in some particulars.

1. There was lesse power of faith in the Saints before Christ, then since. When the doctrine of faith was more fully revealed, then was faith it selfe more revealed in the hearts and lives of the people of God, *Gal. 3. 23. Before faith came, (saith the*

the Apostle) implying there was a time when there was lesse faith in Gods people. According to the measure of the *manifestation* of the doctrine of faith, such is the *apprehension* of faith.

2. The Spirit of love was lesse in them then it is now in Gods people. For according to the measure of our faith, so is our love. The lesse they knew the loving kindnesse of God towards them in Christ, the lesse they loved. Hence saith the Apostle, *Gal. 4. 6, 7. that God hath sent the Spirit of his Son into our hearts, crying Abba Father, and therefore we are no more servants but sons, &c.* It was a more servile spirit which wrought in them, being drawne by the terrors of the Law, more then by the promises of Grace; but we have the spirit of Adoption, the spirit of love, and of a sound mind, as *2 Tim. 1. 7.* Love reignes more under the dispensation of the covenant now, then before. *2 Tim. 1. 7.*

3. They had a lesse measure of comfort to support and carry them on against the discouragements and troubles that they met withall: we have the comforts of the Spirit in a more full measure. *Luke 2* Christ is called *the consolation of Israel*, therefore the more we have Christ imparted to us, the more means of comfort have we. Hence is that speech of our Saviour, *These things I say unto you: that your joy may be full.* It's a full joy which we have now in comparison of what they received. Therefore in these respects the dispensation of the covenant of grace is more powerfull now, then it was then. *Luk. 2.*

To stir us up to walke in more power and fruitfulness, according to the seasons of grace wherein we live. Where there is more given, there will be more required. As God committeth more to us then to the Saints formerly; let us bring forth more fruit, or else the greater will our account be. It will not be enough for us to say, *These infirmities were in the people of God formerly, David, and Abraham*, and other saints sinned thus, and therefore though we sin in the same kinde, we may attain life as they did. The covenant offereth us more grace, it is dispensed in more power and efficacy, their slips are for our caution, not for a warrant to us.

First, Labour to be filled with the Spirit of power, and of a sound mind. Those that are weake, and sensible of their
owne

Use.

We cannot
excuse our
selves by the
infirmities of
former saints.

Grow in the
power of
grace.
Mich. 3. 8.
Phil. 4. 12. 13.
2 Cor. 4. 10,
11.

Zacha. 4. 3. 12.

2 Pet. 1. 3.

Expresse in
life the grace
that is in us.]

2 Tim. 1. 8.

own infirmity, should strive to grow in strength, that they may be able to say as Mich. 3. 8. *I am full of power.* And as the Apostle Paul, Phil. 4. 12, 13. *I can do all things through the power of Christ.* Wee must not be infants and babes, but grow up to be men in Christ, that the power of Christ may appeare to dwell in us. There is power enough in Christ, and we have the promise of all the grace that is in Christ, to supply our wants withall. Every one that will, may come and take freely; he is a full conduit, every one that hath an empty vessell may go and fill it. Do therefore as those that have their vessels empty, and would have them filled with water, they set them under the conduit pipes, and there they stand untill they be full. Christ is a conduit full of grace, and every Ordinance is as a pipe, by which he powres into us some of his spirit. Here therefore we must come and stand under Christ, that he may powre downe upon us, stand with our vessels open, with open hearts, that we may be filled, as Zach. 4. 3. 12. The bowles of the candlestick stand under the dropping of the Olive trees, and so receive oyle continually to maintaine their light; so must we. Christs divine power gives us all things that pertaine to life and godlinesse, 2 Pet. 1. 3. Let us but receive, and we may be filled full.

Secondly, as we should labour to be filled with the Spirit, so should we endeavour also to expresse the power of it in our conversation.

1. In labouring to subdue our corruptions, wrath, impatency, emulation, pride, worldlinesse, &c. Let us set our feet upon the necks of these tyrants that have risen up against us, and fought against our soules. Labour to shew forth such power of the Spirit, that we may become more then conquerors.

2. It being filled with the power of Faith, to beare afflictions, wants, and necessities, if God call us thercunto. Let us not then shrink and faile, but rest upon the faithfull covenant of God, who hath promised us all good things for this life, and the life to come, 2 Tim. 1. 8. Faith will helpe us in extremities.

3. Labour to be fruitfull in all goodnesse, endeavouring to doe

doe good to every one, according to the measure received: Vessels that are full, desire vent, *Job 32*. And if we be vessels of mercy, filled with mercy and grace from above, we should also vent forth to others that grace, and those blessings which we have received. Be not like dry vessels that will vent nothing. Be also patterns of goodnesse and holinesse unto others. In these things grow up to the fulnesse of the stature of Christ, *Ephes.*

4. 13.

Thirdly, as we should thus grow in the power of grace, so should we expresse more of the comfort of grace, and joy of the holy Ghost, which is powred forth now more abundantly then before. Let us imitate that patterne, *Acts 9. 31. They walked in the feare of the Lord, and in the comfort of the holy Ghost*. We should not walk heavily and droopingly, with faces cast downe, and spirits discouraged, but labour to expresse the heavenly joy of the Saints above, *rejoycing in Christ with joy unspeakable and glorious*, *1 Pet. 1. 8*. Rejoyce in the plenteous grace which is opened to us abundantly. The Fountain is open, wee may come and take freely. Look how it would joy a poore man, if a rich friend should say unto him, Come unto me in all your wants, I will help you: so should it be with us, though we are poore and in wants, yet we have a rich friend in heaven, the Lord Jesus Christ, and he will open the rich treasure of his goodnesse to us, if we goe unto him.

Ephes. 4. 13.

Expresse in our lives the comfort that wee have through grace.

1 Pet. 1. 8.

CHAP. VII.

Containing the fourth difference, which is in respect of extent; the former was made knowne onely to the Jewes, this to all Nations.



He fourth difference is, in regard of the extent of it: The covenant of grace in the old dispensation of it, was revealed only unto one people, the Nation of the Jewes, but now it is extended to the Gentiles also, and free to be revealed to all Nations.

There was a long time wherein the Gentiles knew nothing of this covenant between God and man, but walked in darknesse,

The old covenant was revealed to few in comparison of the new.

- darkness, and in the vanity of their minde, and therefore they are called, *The Gentiles which knew not God*, 1 Thes. 4. 5. And, *Gentiles in the flesh*, Ephes. 2. : 1. And said to be *without Christ, without promise, without covenant*; yea, to be *without hope*, Eph. 2. 12. For being without Christ, who is *our hope*, they must needs be without hope also We may see in the Scripture, how that (during all the time of the old Testament) all the holy things of God by which life and salvation are conveyed, are appropriated to the Jewes alone: The law is called *their Law*, Joh. 8. 17. And, *the inheritance of the children of Jacob*, Deut. 33. 4. To them were committed the Oracles of God, Rom. 3. 2. To them pertained the covenants and the promises, &c. Rom. 9. 4. Thence also the Gospel, in the first dispensation of it, was promised unto them, and also preached unto them, and from them came to the Gentiles. *Salvation is from the Jewes*, Joh. 4. Hence also the spirituall things of the Gospel are called *their spirituall things*, Rom. 15. 27. The calling of the Gentiles was such a mystery to the Jewes (though beleevers) that when Peter preached to *Cornelius* and his family, they contend earnestly with Peter about it, Acts 11. 2. And the Apostle himselfe durst not adventure to goe unto them, till confirmed in the thing by vision and voyce from heaven. The Jewes before Christs coming, were the onely people of God, except some few gleanings of the rest of the Nations, as the first fruits of the rest that should be called. The Jewes onely were the children, the Gentiles were counted but as swine and dogges, as our Saviour calls the *Syrophenician woman*, Matth. 15. The Jewes were the *righteous Nation*, Exod. 19. 6. The Gentiles called, *Sinners of the Gentiles*, Gal. 2. 2. They were carried to serve dumb Idols in stead of the true and living God; yea, they sacrificed to Devils, and not to God, 1 Cor. 10. 20. Thus before Christs coming in the flesh, the covenant of grace was dispensed onely unto the Jewes: but now it is published to every creature, or is free so to be, Matth. 28. 19. *Goe and preach to all Nations*, &c. Now it is made manifest, though before it was kept secret. Before, God was knowne in *Israel*, but now his Name is great in all the world. The Gentiles that were farre off, are now made nigh by the blood of Christ, Eph. 2. 13. Hence also saith the Apostle, Rom. 3. 29. *He is the God of the*
- 1 Thess. 4. 5.
Eph. 2. 1.
Eph. 2. 12.
John 8. 17.
Deut. 33. 4.
Rom. 3. 2.
Rom. 9. 4.
Rom. 15. 27.
Acts 11. 2.
Matth. 15.
Exod. 19. 6.
Gal. 2. 2.
1 Cor. 10. 20.
Psal. 76. 1.
Rom. 16. 25, 26.
Ephes. 2. 13.

the Gentiles also, and not of the Jewes onely. The covenant is now revealed unto all.

When began the separation between Jew and Gentile?

It was foretold by Noah, Gen. 9. 27. *God shall enlarge Japhet, and he shall dwell in the tents of Shem: but the accomplishment of it was long after, and that in two degrees.*

First, the foundation of it was laid in *Abrahams* calling out of *Ur* (where he worshipped strange Gods, *Josuah* 24. 2.) into the land of *Canaan*.

Secondly, the full accomplishment of it was at the bringing up of the children of *Israel* out of *Aegypt*, when he gave them the ceremoniall law. When *Abraham* was brought forth of *Ur*, then was the foundation laid of that partition wall; and when God brought them forth of *Aegypt*, then was the wall fully finished and set up.

How long continued this separation?

This separation lasted till the time of *Christs* ascension, and therefore it is, that though *Christ* came and preached the Gospel of peace amongst men, yet he did it onely to the Jewes, as he speaks, *Matth.* 15. 24. *I am not sent but to the lost sheep of the house of Israel.* Thence also is *Christ* called, *A Minister of Circumcision*, *Rom.* 15. 8. But afterward *Paul* calls himselfe, *A Minister of the Gentiles*, *Rom.* 15. 8. This separation lasted long, from *Abrahams* calling to *Christs* ascension was about a thousand eight hundred yeares; and from the *Israelites* going out of *Egypt* was above a thousand foure hundred yeares.

Why did not God reveale the Covenant of his grace as generally before *Christ*, as since *Christs* coming?

It was so, because it so pleased him, *Matth.* 11. It was his good will to reveale it to any. And if any ask, Why not to all? It was to shew the freeness of his grace, in which he is not bound to any, he may shew mercy where he will shew mercy, *Rom.* 9. 15. he may reveale his grace to whom he will, and conceale it from whom he will. In the Jewes therefore whom God chose to manifest his grace unto, the Lord would shew forth a pattern of his free election of grace, chusing them rather than any other people. On the contrary, on the Gentiles he would shew forth an example of his just rejection, leaving them to deserved wrath.

B b

Why

Quest.

Ans.

Gen. 9. 27. When the separation betwixt Jewes and Gentiles did begin.

Quest.

Ans.

How long it continued.

Matth. 15. 24.

Rom. 15. 8.

Quest.

Ans.

Why grace is not revealed to all.

Rom. 9. 15.

Quest.

Ans. 1.
Why it was
at last revea-
led to the
Gentiles.

Why did God at last reveale his covenant to the Gentiles?

To make his grace and goodnesse the more conspicuous and glorious in extending it selfe to such a rejected and forsaken people, *Rom. 11. 32.* *He hath shut up all under unbeliefe, that he might have mercy upon all.* That God should look upon such a people as they were, this setteth forth the riches of his grace more abundantly.

Ans. 2.
Psal. 2. 8.

For the further glorifying of Christ, that his Name should be more glorified, *Psal. 2. 8. Isai. 66. 19.*

Use.

To teach us a double lesson : First, Humility ; secondly, Thankfulnesse.

Our former
estate should
teach us hu-
mility.

Rom. 11. 24.

First, Humility, the doctrine of grace is revealed to us. that were Gentiles in the flesh, without Christ, without hope, wee were aliens, an abject, a base, and rejected people, not the posterity of *Abraham*, or *Isaac*. Let us remember our base estate, remember the rock whence we were hewen, the *wilde* nature of that Olive which wee grew upon, and let this make us humble and lowly in our own eyes. We are ready to think we are the onely people. If we begin to be arrogant, then call to minde *what wee were, strangers from God, and aliens from the Commonwealth of Israel.* This we had need to remember our selves of. *Paul* thought it needfull to put the *Ephesians* in minde of it, *Ephes. 2. 11.* and the *Romans*, cap. *11.* and the *Corinthians*, *1 Cor. 6. 11.* there is the same spirit in us ; we had need therefore to look back to what we were, that so wee may not be high minded, but feare, least for our pride and unprofitablenesse, we be left in the same estate we were in.

And thank-
fulnesse.

Acts 13. 48.

Secondly, Thankfulnesse unto God, that whereas our Fathers sate in darknesse for many hundred yeares together, yet the grace of God is revealed unto us. Be abundantly thankful for it, that we which were dogs before, are now set at the childrens table ; He hath made knowne his Covenant to us, which was kept secret from ages before, wherein though they would have been glad to have seen and heard the things which we doe ; yet they could not ; what doe we owe unto God for this mercy ? Doe therefore as they in *Acts 13. 48.* they were glad and rejoyced that the Gospel was preached to them ; so let us. Let us also praise and glorifie God for it, as the Gentiles are

are stirred up to doe ; *Rom. 15. 9, 10.* when the *Jewes* heard that God had given the Gentiles repentance unto life, they glorified God ; much more should we doe it for our selves.

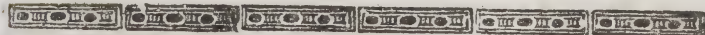
And thirdly ; Let us learne to give up our selves to the obedience of Grace, as they did, *Rom. 1. 5.* This is that the Gospel teacheth, *Tit. 2. 11. 12.* There is much *profession of faith* in *New-England*, but *let it appeare in the life* ; manifest our thankfulnesse in our obedience of the Gospel of Christ ; or else the more the Grace of God is revealed to us, the heavier will our judgement be. *2 Thes. 1. 8.* *God will come in flaming fire, rendring vengeance to them that obey not the Gospel of Christ.*

5. Here might be noted a fifth Difference, that the old Covenant was to last but for a time, till the time of reformation, *Heb. 9. 4.* but the new Covenant is to last for ever to the end of the world. Which makes against the opinion of those which teach the abolition of the ordinances of the New Testament, at the setting up of Christs kingdome which they plead for ; but this I passe by. It is an everlasting Gospel, and the ordinances of it everlasting, to last as long as the world shall last.

And obedience,

The old covenant was but for a time, the new to last for ever.

See Mr. Ball of the Covenant, p. 330.





The Third Part.

Concerning the benefits and blessings of the COVENANT.

C H A P. I.

Shewing how usefull it is to have the benefits made knowne, with the severall kinds of them both, Spirituall and Temporall.

3.
How usefull it
is to consider
the benefits
of the Cove-
nant.

I That we
might take
comfort in
them.



Now followes a third point concerning the covenant of Grace, to be spoken to; and that is touching the blessings and benefits of the Covenant. And these are necessary to be considered of, and looked into, for sundry reasons.

First, That those that are in covenant with God, might know the great things which are given unto us of God, 1 Cor. 2.12. Now we can never know the things which are given unto us of God, but by knowing of the covenant which conveys all the blessings which God doth impart unto his people; therefore it is necessary that we should know the blessings of the covenant, that so we may take comfort in them; rejoyce in them, and see our own happinesse, what an happy thing it is to be in covenant with God; Men that have great possessions, will sometimes get upon the top of some high place, to take a view of their large revenues; so should we ascend on high in our meditations, to consider the great blessings which the Lord
passes

passes over unto us by his covenant. We should do as *Moses*, get up to the top of Mount *Nebo*, and view all the Land, all the severall blessings of the Covenant; And as God bids *Abraham*, Gen. 13. 17. to view the length and breadth of the land which he would give unto him; so should we view the length and breadth of the promise; Walke through the covenant as we are able, to see the heighth and depth of it, that so we may know what great things the Lord hath made us possessors of and so rejoyce in our portion, and take consolation therein. Indeed we can here behold them but as in a Map darkly, we must reserve the full view of them till we come to enjoy them, as they shall be exhibited to us hereafter.

Secondly, It may be usefull also to others, that are strangers the covenant and promises, that they by hearing how great the blessings of the covenant are, they may be allured and drawne thereby to come and take hold of the covenant, whereby such great and wonderfull things are communicated unto them. This drawes some, when they see the goodnesse of God unto his people, *Zach.* 8. 23. *Isa.* 60. 9. And thereby they are encouraged to joyne unto then, and become one people with them. This stirr *Balaam* himself, to consider their happinesse, and to say, *How goodly are thy Tents, O Jacob?* and therefore wished, *Let me dye the death of the righteous.* This doth many times efficaciously worke upon the hearts of those that are without the covenant.

Thirdly, the consideration of the benefits of the covenant, will helpe to make the burthen of it (as it seems burthensome to flesh and blood) more light, and the bonds more easie. If we look at the bond of the covenant alone, we shall be ready to say, as *Psal.* 2. 3. *Let us breake these bonds, and cast these cords from us.* But if we look into the blessings of the covenant which it brings, these will make the bonds more easie, that the soule will say, Lord bind me as fast as thou wilt, that I may never start from thee; knit my heart unto thee, that I may care thee for ever. It will make the service of the covenant an easie servitude, yea it will make us see glorious libertie in it. If this be considered, we shall not say, as *Mal.* 3. 14. and *Job* 21. 5. *What profit is it, that we have served the Lord, and kept his ordinances,*

2 To allure
others to get
into cove-
nant.

Zach. 8. 23.

Num. 24. 5.

Num. 23. 10.

The blessings
will make the
duty easie.

Psal. 2. 3.

Psal. 86. 11.

Psa. 19.

dinances, &c? but that in keeping his covenant there is great reward, Psa. 19.

This will also lead us to the right fountaine of all our good.

Fourthly, Whereas the Lord doth cast in many blessings upon his people, spirituall and temporall, (the Lord dealing in all his wayes towards his people according to his covenant with them) now the consideration of the many blessings which we doe enjoy by the covenant, will lead us to the right fountaine from whence we doe receive them, even to see the faithfulness of God in them, who keeps covenant and promise with his people; We shal thereby see, that as he hath spoken it with his mouth, so he hath fulfilled it with his hand.

It will support us in tryals

Fifthly, The knowledge of the blessings of the covenant will helpe to support our faith in all tryals, exigencies, and straights, which we fall into; if we know what the promises of the covenant be, it will beare us up that our faith faint not, though for the present we be cut short of the blessings which we have a promise for. Herein faith is supported, that though God may try us, yet he will not forsake us, if the blessing be not yet come, yet it *will come*, it cannot faile, the covenant being faithfull; the Lord will performe mercy to *Jacob*, and truth to *Israel*, Micha 7. last. Thus it is every way usefull and profitable to know the blessings of the covenant.

The blessings of the covenant are very great.
Hos. 8. 12.

And here lift up our hearts to look for great things, great blessings, such as the great God hath promised; the blessings are surable to the person that we enter into covenant withall. The things of the covenant are great things, *Hosea* 8. 12. Princes and Monarches when they enter into covenant with other Nations, they doe not make covenants about childrens toys and light matters, but such as concerne the welfare of the Kingdome; so when the great Monarch of heaven and earth enters into covenant with us, it is about the great things of our salvation, the great things of heaven, yea of God himselfe. The covenant is full of blessings, it is a rich store-house, replenished with all manner of blessings. It is not dry nor barren, but like the fat Olive, or fruitfull Vine, the fruit whereof cheares the heart of God and man. God himselfe is delighted in the communication of his grace to his people; and they are delighted with the participation of his grace from him. The covenant

nant is a tree of life to those that feed upon it, they shall live for ever. It is a Well of salvation, *Isai. 12. 3.* It's a fountaine of good things to satisfie every thirsty soule, *Zach. 13. 1.* It is a treasure full of goods, as *Deut. 28. 12.* Here is unsearchable riches in this covenant, which can never be emptied, nor come to an end. Our finite narrow understanding can never apprehend the infinite grace this covenant containes, no more then an egge-shell is able to containe the water of the whole Sea. Yet it is not in vaine to consider them as we are able to expresse them, though they be above that which we are able to speake or thinke. As *Moses* though he could not see Gods face, or discern his glory to the full, yet he was permitted to see his back parts; so we may take a little view of the blessings promised, though the full cannot be seen. As in a Map, we have the bounds of a Lordship set forth, the rivers, woods, meadows, pastures, &c. these are seen darkly in a Map, but they are nothing to that when they are seen in their owne beautie and greenesse; to see the silver streams in the rivers, the beautiful woods, the large meadows, fat pastures, and goodly orchards, which are farre more excellent in themselves, then when they are seen in the Map. So we can shew you but a little map of those glorious things which the covenant containes; at by this little that you do see, you may be raised up to the consideration of the things that are not seen, but are to be rewarded in due time.

Now the blessings of the Covenant are infolded and wrapped up in the promises of it, every promise of grace containing a blessing in it, as every threatning of the Law containes a curse. They are now infolded in the promise, the time of unfolding is not yet come. The time of full discovery is when the heavens come to be folded up, *Heb. 1. 12.* then promises shall be unfolded, and then we shall fully see the blessings of the covenant: We have now a right and interest in them, which is safe and sure, but as yet we have them but by promise onely; therefore it is, that the termes of Covenant, and promise, are taken for the same, *Ephes. 2. 12. Rom. 9. 5.* Hence also we are said to be heirs (in hope) of eternall life, *Tit. 3. 7.* not in present possession, but in hope. Therefore if we would see what

are

Isai. 12. 3.
Zach. 13. 1.

The blessings of the Covenant, are wrapped up in the promises.

Heb. 1. 12.

Ephes. 2. 12.
Titus 3. 7.

To know the blessings, look into the promises.

Jer. 31. 31. 33.

Ezek. 36. 25, 26, 27, 28.

Gen. 17. 7.

The spirituall
benefits of
the covenant.

are the blessings of the Covenant, we must looke into the promises; Now the promises and blessings of the Covenant, are of two sorts; First, of things spirituall and eternall. Secondly, of things temporall, that concerne this outward life. The spirituall blessings of the Covenant are chiefly comprehended in these places of Scripture, Jer. 31. 31. 33. *This shall be my Covenant, saith the Lord, after those dayes, I will put my Law in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, saying, Know the Lord, for they shall all know me from the least of them, to the greatest of them; for I will forgive their iniquities, and remember their sin no more.* So Ezek. 36. 25, 26, 27, 28. *Then will I sprinkle cleane water upon you, and ye shall be cleane from all your filthinesse, and from all your Idolls will I cleanse you; A new heart also will I give you, &c.* So also, Jer. 31. 38, 39, 40. *They shall be my people, and I will be their God: and I will give them one heart, &c.* Gen. 17. 7. *I will be a God unto thee, and thy seed.* These places compared together, with such others doe expresse the summe of all the great things promised in the Covenant.

First, Here is that great promise, *I will be your God, and you shall be my people.*

Secondly, But if any say, Alas, how can God be a God unto me so sinfull as I am, that have sinned and provoked him as I have done, therefore to take away this, God saith, that shall not hinder, *I will forgive your iniquities, and remember them no more.*

Thirdly, But if the soule say further, that though God should take all my former sinnes away, and pardon them, yet I have such a sinfull wretched nature in me, that I shall break out into new sinnes against him, and bring a new guiltinesse upon myselfe; The Lord removes and takes away this also, and promisseth that he will renew our natures, and give us hearts of flesh; he will wash us from our filthinesse, and write his Law in our hearts, and enable us to keepe his statutes, &c.

Fourthly, But because some may yet say, Though God should doe all this for me, yet such is my infirmities and weakness, that I shall depart againe from the Lord, I shall never hold out; Therefore the Lord makes answer to this also, and tells us that he will never depart away from us, and that he will pre-

such a feare of him into our hearts, that we shall never depart from him, *Jer. 32. 40.*

C H A P. II.

A generall consideration of the first great benefit, which is, that God will be our God.

IO begin with the first, which is the great promise of the Covenant, *I will be thy God, Gen. 17. 7. Jer. 31. 33.* This is set in the midst of the promises, as the heart in the midst of the body to communicate life to all the rest of the members; This promise hath influence into all the rest; as Christ speaking of the commandments of the Law, calls that commandment of loving the Lord with all our heart, *the great commandment*; so may this be called *the great promise* of the new-Covenant; *It is as great as God is*; He is an infinite God, *the heaven of heavens is not able to containe him*: that this promise contains him, God shuts up himselfe in it, *I will be your God.*

Containing a generall consideration of this promise, *I will be your God. Gen. 17. 7. Jer. 31. 33. The greatnes of this promise.*

1 Here is sufficiency. It is a promise of infinite worth, an overflowing blessing, a rich possession, an hid treasure, which none can rightly value. It was a great promise that Balaam made to Balaam, *Numb. 22. 17. I will promote thee to great honour*; greater which *Absuerus* made to *Esther*, cap. 5. 6. *That he should give her the halfe of his Kingdome*; A greater then that, which was made to Christ, *Mat. 4.* if he that made it had been able to have performed it; But this promise passeth them all. We had a promise of an hundred worlds, or of ten heavens, this is more then all. When God said to *Abraham*, *I will be thy God*, what could he give or say more? As *Heb. 6. 13. God having greater to sweare by, swore by himselfe*; so God being minded to do great things for his people, and having no greater thing to give, giveth them himselfe: well therefore might the Apostle *2 Pet. 1.* (looking at these promises) call them *exceeding great and precious promises*; This is the greatest promise that was made, or can be made to any creatures, Angels or men.

Sufficiency.

Num. 22. 17.

2 Pet. 1.

Exod. 33. 19.

Hercin God giveth himselte to be wholly ours, all his glory, power, wisdom, goodnesse, grace, holinesse, mercy, kindnesse, all is ours, for the good of his people that are in covenant with him. *Quantus quantus est*, he is all ours. Hence saith the Lord to Moses, *Exod. 33. 19. I will make all my goodnesse to passe before thee.* And the Apottle, *1 Cor. 3. 19. All things are yours; and all shut up in this, I will be thy God.* When a man taketh a wife into the covenant of marriage with him, what ever he is, he is wholly hers; he gives himselte and that which he hath to her; so when the mighty God of heaven and earth taketh his people into covenant with him, he is an husband to them, and marryes them to himselte, and therefore what ever he is in the glory and excellency of his nature, it is all for the good and comfort of his people. Consider God essentially or personally, all is theirs. God in his essence and glorious attributes communicates himselte to them for their good. And God personally considered, as Father, Son, and Holy Ghost, they all enter in to covenant with us, *Isai. 54. 5.*

The Father
is in covenant
with us.

2 Cor. 6. 17.

Exod. 4. 23.

Jer. 31. 9. 20.

Psal. 147. 11.

The Father enters into a covenant with us, he promises to be a Father to us. Hence saith the Lord, *Exod. 4. 22. Israel is my son, my first-borne:* and *Jer. 31. 9. 20. Is Ephraim my dear son, is he my pleasant childe?* The Lord speaketh as though he were fond of his children, delighting in them, as *Psal. 147. 11.* pitying them, *Psal. 103. 13.* As a Father hath a care for his children, he lay up something for them, so the Lord hath a care to provide both heavenly and earthly inheritance for his children; he hath a care to nurture and instruct them in his wayes, *Deut. 32. 10.*

Deut. 32. 10.

And the Son

Isai. 43. 1.

2. Christ the Son is in covenant with us, and speakes of us, as *Isai. 43. 1. Thou art mine:* and *Hosea 13. 14. I will redeem them, I will ransom them; O death I will be thy death; thou hast destroyed my people, but I will destroy thee.* There is the covenant the Son with us; He brings us back to his Father, from whose presence we were banished, and sets us before his face for ever. He undertakes with us to take up all controversies which may fall between God and us. He promiseth to restore us to the adoption of sons, and not onely to the Title, but also to the inheritance of sons, that we might be where he is, *Joh. 17. 24.*

3. The Holy Ghost makes a covenant with us; as Heb. 10. 5, 16. *Whereof the Holy Ghost also is a witness to us, testifying of his covenant which he makes with us. For after that he had said before, This is the covenant that I will make with them, I will put my Law into their hearts, and in their minds will I write them, &c.* Though the Father be implied in it, yet here is the proper worke of the Holy Ghost. What the Father hath purposed to us people from all eternity, and the Son hath purchased for them in time, that the Holy Ghost effects in them. He applies the blood of Christ for the remission of sins; He writes the Law in our hearts, he teacheth us, he washeth us from our uncleanness, and comforteth us in our sadness, supports us in our faintings, and guides us in our wandrings. He that effects these things for us, is there said to make a Covenant with us. Thus God personally considered, Father, Son, and Holy Ghost, are in Covenant with us.

2. As there is sufficiency in this promise, so also a propriety to all the faithful; Therefore it is said, not only *I will be God, but I will be thy God*, and so every faithful soule may say, God is my God; 1. They have a right in him. 2. They have a possession of him. First, They have a right in him. The name *God* in the promise is a name or title of relation, as the words *vir*; which signifie not onely a man in generall, but a man with speciall relation to such a woman as he hath by Covenant betrothed to himselfe. So here the name *God* it notes forth the relation in which God stands to us. Hence it is said, he is not ashamed to be called *their God*. Therefore when he had made a Covenant with *Abraham*, he called himselfe the *God of Abraham*, & afterwards the *God of Isaac*, the *God of Jacob*, the *God of Israel*. As a woman may say of him to whom she is married, this man is my husband; so may every faithful soule say of the Lord, he is my God. Secondly, They have possession of him. He doth impart and communicate himselfe unto them, in his holiness, in his mercy, in his truth, in the sense of his grace and goodness. He doth not onely shew himselfe unto them, but communicate himselfe unto them. Hence it is said, *1 Joh. 1. 3. We have fellowship with the Father, &c.* and Christ is said to come and *sup with them*, *Rev. 3. 20. and to kisse them with*

Heb. 10. 15, 16.
So is the Holy Ghost.

Propriety.

The faithful have a right in God.

Heb. 11. 16.

They have a possession of him; in a beginning.

1 Joh. 1. 3.

Rev. 3. 20.

Deut. 4. 7.

Isai. 45. 15.

Reason.

Use 1.
The rich
grace which
is contained
in this pro-
mise.

the kisses of his mouth, Cant. 1. 1, 2. And to be near to them in all that they call upon him for, Deut 4. 7. It is true, we have here but the first fruits, the earnest penny, a little part of that fulnesse which shall be revealed, because we live by faith and by promise more then by sense and sight. And thence it is that sometimes Gods own people seem to feel God departed from them, as Isai. 45. 15. & 65. 15. Yet they enjoy God still, even in such desertions. First, In regard of his Grace pardoning their failings. Secondly, In his power sustaining. Thirdly, In his grace sanctifying them; Fourthly, In all these they have a sure pledge of a more full communion with him when the fulnesse of time is come.

The reason why the Lord promiseth to give himselfe to his people is, because a reasonable creature can be made blessed no other way, then by enjoyning of God himself. It is not all the other things of the world that can make man happy, but onely the fruition of the blessed God.

This may let us see the abundant grace of God towards us in this promise of the covenant, that he is pleased to become our God, this may be the wonder of the whole world, that which Heaven and Earth, Angels and Men, may stand astonied at, that the high God should enter into a Covenant with us, to become our God. There are divers things that manifest the riches of grace in this blessing.

First, If we consider what it is that is given: it is no lesse then the great, mighty, and infinite God.

Secondly, unto whom he hath given himself; even to us a generation of sinfull men, the wretched children of apostatizing Adam, that he should give himself to us, though we had forsaken him, and cast him off, this is wonderfull grace. It was no small thing that the Lord would at first enter into covenant with Adam, though carrying upon him then the lively image and representation of Gods holinesse, yet this was lesse wonderfull, a righteous God to be in covenant with righteous man, the holy God to be in covenant with man indued with the like holinesse: But this is the wonder of grace, that the just and holy God should enter into Covenant with, and communicate himselfe to such sinfull, polluted, loathsome, and

and uncleane creatures as the sonnes of men be. We might justly have been left to the God of this world, 2 Cor. 4. 4. because we had preferred him before the true God. But God is pleased to give himselfe to us, to become our God. This Angels may stand and wonder at, here is infinite grace. Justice can lay no claime to this blessing, well therefore may we say unto it, *Grace, Grace.*

Thirdly, It is more grace still, because his entring into this covenant with us, his bestowing of this grace, is of himselfe onely, of his owne good will and pleasure, without our seeking or enquiring for him. Indeed before we get full interest in the Covenant, we are glad to seek and sue; but the Lord begins and offers himselfe unto us, as 2 Cor. 6. 17. *Come out from amongst them saith the Lord, and I will be a Father unto you.* Men seek not after God, as Psalme 14. 2. but the Lord takes them by the hand, and saith, as Psal. 81. 11. 12. *O Israel, I will be thy God.* So also he tells his people. Ezekiel 16. 6. 8. *that when they lay in their blood, then he said unto them, Live; and sweare unto them, and entred into a Covenant with them.*

And yet here is more grace still unto those that God enters into Covenant with, in that he is not the God of the whole world, but of a remnant, a little handfull of people whom God hath chosen. Out of the whole masse of sinfull men, the Lord picks out a few base, poore, despised ones, things of no account, as 1 Cor. 1. 27, 28. and gives himselfe to such, passing by those that count themselves Gods in comparison of other men; passes by *Saul* that sits on the throne, and chooseth *David* that followeth the Sheep; here is the grace of the covenant: this may cause us to wonder and say as *Judas*, Job. 14. 22. *What is the cause that thou wilt shew thy selfe to us, and not to the world?*

To teach us all that doe heare of the covenant, and of the rich and abundant blessing that is enjoyed thereby, to give up our selves wholly and onely unto God, who hath given himselfe wholly and onely to those that are in Covenant with him; Meet unto God as he meets to you. As he maketh a covenant with you, to give himselfe wholly to you: so do you devote

U/c. 2.
We should
give our
selves to God;
as he gives
himselfe to
us.

devote and consecrate your selves, your wit, strength, gifts, and all to be wholly for him. do not as the Israelites, *Psalm 81.* God offered himselfe to them, but they would have none of him. God is a God to us, and not to the world; Let us be a people unto him, and not to the world. The covenant between God and us, must be as the covenant between man and wife, *Hosea 3.3.* *Thou shalt be for me, and I will be for thee.* The Lord takes it ill when (as *Isai. 57.8.*) his people run after other lovers, and commit fornication with Idols, and with the world. Live therefore unto him, who lives and works all things for us, and for our salvation.

Use 3.
Lay claime to
the interest
we have in
God.

Isa. 63.15, 16.

Jerem. 14.21.

To teach us in all our straits and necessities, to fly unto this covenant that the Lord hath made with us, to claime the right and interest that we have in him, & to look unto him for succour in all the distresses that we meet withall. 'Goe unto him, and say, Thou art our God, now we stand in need of thy helpe, all creatures cannot yeeld it, do not thou therefore faile us. Look unto this promise, *I will be a God unto thee.* This course the Church taketh, *Isai. 63.15, 16.* and by verue of his covenant they plead for mercy in their great misery. Doubtlesse thou art our Father, look downe, &c. This also the Church pleads with God in time of Famine, *Jer. 14.21.* *'Break not covenant with us; it is thou the Lord our God that must give us rain, &c.* This is a sweet plea for every child of God to plead with the Lord by.

Use 4.
Walke not as
strangers
from God.

To teach us how we ought to walke in an holy fellowship with God without estrangednesse, seeing he hath made a covenant with us, and given himselfe to us. Take heed of causing estrangednesse between God and us. As friends that are in covenant the one with the other, are carefull to shun all offences whereby they might grieve one another, or cause any alienation of affection between them: so should it be with us; God doth nothing to grieve us; he deales lovingly, kindly, and mercifully with us, and therefore expostulates with his people, *Micha 6.3.* *Wherein have I grieved thee? Lay against me the matter of accusation.* Oh that we could say the like unto him. But let us labour so to walke in all holy fellowship and care to please him, in reverence and feare of him, that we may not do

doe any thing but that which is acceptable in his sight. It may also direct us how to walke towards every person in the Trinitie, seeing they all enter into covenant with us. Let us carry our selves to the Father, as children in feare of him, with faith depending upon him, walke before him in child-like obedience. Let us labour to honour the Son, who hath abased himselfe to redeem us unto himselfe, 1 Cor. 6. *last*. And seeing the Holy Ghost is our Sanctifier and Comforter, labour to walke as the Temples of the Holy Ghost, keeping our vessels in holiness and honour, that he may delight to dwell in us, and take heed of grieving the holy Spirit of God, whereby you are sealed to the day of redemption, and submit your selves to his gracious directions in all things.

A ground of infinite comfort to every faithfull soule, thou mayst say, the Lord is my God, he is *my owne*. It is somewhat to say, we have an house of our owne, necessities of our own, bread of our own to eat, cloathes of our own to put on, so as we need not goe to others to supply our wants; but what a blessing is this, that the soule may say, I have a God of mine owne, and is my God. It is the misery of the men of the world, that they are forced to speak of God as of the God of another people, as *Laban*, Gen. 31. 29. The God of *your* Fathers; and *Pharaoh*, Exod. 10. 16. pray to the Lord *your* God, &c. They cannot speak of God as their own God. But this is the felicity of the people of God, that they can challenge an interest in God, and say as *David*, Psalme 63. 1. *O God, thou art my God*. This is more then if we could say, as Psal 50. 10, 11. *That all the beasts upon a thousand Mountaines are mine*. Value therefore this blessing. The greater God is in himselfe, the greater blessing and consolation it is to us, he being wholly ours. All the Nations of the earth are as a drop of a bucket unto him, yea as nothing, *Isai*. 40. 12, 15, 17. All the great things which the world admires at, and gazes upon, they are all nothing in comparison of him. And therefore God being so infinite, what an infinite blessing is it to have him for our God? In Gen. 15. *Abraham* asketh God, Lord, *what wilt thou give me?* The Lord answers him, *I will give thee my selfe, take me as thine, use me as thine*. The same he speakes of every faithfull child of *Abraham*, Use me and

1 Cor 6. *last*.

Use 5.

To have God
our owne, is
more then
the whole
world our
owne.

Psal. 63. 1.
Pla. 50. 10, 11.

Gen. 15.

acknow-

acknowledge me and all my power, grace, and mercy, and kindnesse; as thine owne. See how *David* was affected with this, 1 *Chron.* 17. 21, 22, 24.

C H A P. III.

The first particular in the said promise, which is, that God will be to his people an all-sufficient Good.

Containing
a more parti-
cular conside-
ration of the
former bene-
fit.



Hus we have taken a little view of this great blessing of the covenant, *I will be a God unto thee*. But because this is the maine and principall Promise of the covenant, being *Substantia fæderis*, as *Junius* calls it; *anima fæderis* as *Pareus*; *Caput fæderis* as *Musculus* calls it; therefore we will a little further sift into this promise,

and see what it may containe within the bowels of it. Now if we would know what this implies when the Lord sayes, [*I will be a God unto thee*] we must first consider, what it is to be God; and then we shall see what it is that he promiseth to be God unto us. Now to be God implies these three things:

1. To be All-sufficient, both to his own Being and Blessednesse, and to the blessednesse of the creature.
2. To have all that blessednesse & sufficiency, that is in him, from himselfe, and not from another.
3. To be God over all, to have dominion and soveraignty over all, as *Rem.* 9. 5.

What it is for
God to be
God to us.

To apply these things to the point in hand, That God will be a God to us, implies these three things.

1. That he will be an All-sufficient God to us.
2. That he will be all this good to us from himselfe, and from no other.
3. That he will be God over us, to bring us againe under the first dominion; as *Micha* 4. 8. to rule over us, and governe us according to his will.

Micha 4 8.

God will be
to us an All-
sufficient
good.

First, for the first, that God will be an All-sufficient God to us, this is a part of his covenant, that he will be to us a full blessing.

sing, so as that wee shall bee wanting in nothing that is good for us. Hence it is, that when God tels *Abraham*, *He will be his God, and the God of his seed*; And if *Abraham* should now aske what that is; saith God, verse 1. *I am God All-sufficient*, and all my goodnesse and sufficiency is thine, I will be enough to thee, thou shalt need no more. Hence also is that in *Jeremy*, 31. 14. *I will satiate your soule with fatnesse, and my people shall be satisfied with goodnesse*, saith the Lord, God is enough to them that are his.

Gen. 17. 7.

Because he is sufficient to his owne blessednesse, and therefore much more unto ours. He needs no creature to adde unto him. The greater any one is in state and dignity, the more he stands in need of, to be a sufficient fulnesse unto him. That is too little for a Prince, which is enough for a private man. Now God is the most excellent Being, and therefore that which is sufficient for himselve, must needs much more be so for us. That water which fills the sea, will much more fill a cup; and therefore saith *David*, when he enjoyed God, *My Cup runneth over*, *Psal.* 23.

Reason,
God can suf-
ficiently satis-
fie us.
Psal. 16. 3.

Secondly, Because whatever good is in the creature, is more eminently and abundantly in God himselve: he is that fountaine, and they are the Cisternes. What ever good is in Angels or Men, or other creatures, is more abundantly in God. And therefore if all the good of all creatures joynd together, were able to satisfie and to be sufficient for a man (as we would think it were) then is God much more.

Thirdly, There is in God a sutablenesse to the desires of the soul of man. It is the happinesse of the creature to have a thing suitable to it: Now the soule being made after the Image of God, it is best satisfied with God, and nothing else can satisfie it. As no creature satisfied *Adam* till *Eve* was made, that was suitable to him. Similitude breeds content. The soul is a spirit, and desires spirituall things: Now God is a Spirit. Again, the soule is of an intelligent nature, reaching after the knowledge of high and hidden things: Now God is light and wisdom to satisfie the soul in this, by filling it with light by the knowledge of himselve. Again, the soule is an immortall substance, which dies not, and the desires

of it are immortall: So is God, therein satisfying our soules desires.

Fourthly, If God be our God, then all the creatures are ours, and for our good. If God be ours, then all that is his is ours: now all the creatures are his. Hence saith the Apostle, *1 Cor. 3. end; All things are yours.* As when a Virgin marrieth a Prince, his riches, glory, and all are for her good: So God having taken us into covenant with himselfe, all that hee is and hath, is for our comfort and blessednesse.

And as he can
so he will.

As God is able thus to be an All-sufficient God to us, so he will be to those that are his.

Goodnesse is
communicative.

First, Because it is the nature of goodnesse to bee communicative of her selfe; and therefore God being good, he will let out himselfe unto his people. He cannot satisfie himselfe unlesse he doe it.

Gods and in
taking us into
covenant
with him is
to make us
blessed.

Secondly, The Lords end in taking us into covenant with himselfe, is to make us a happy and blessed people, which we cannot be, but onely by the enjoyment of God himselfe; blessednesse standing in a confluence of all good; which cannot be found but in God alone. There is in man himselfe nothing but vanity and misery: he was at first full of grace and goodnesse, an Image of the blessed God, but now he is become a spectacle of misery. So all other things under the Sun are to him turned to *vanity and vexation of Spirit*. As a deale of winde in the body, doth not refresh it, but gripe and paine it: so all the windy comforts of the world cannot satisfie, but rather trouble us, till we recover our fellowship with God. As we lost our felicity in losing God; so we must recover it againe by recovering him. Therefore we finde in experience, that the soule never finds settled rest, till it come to rest in God. As the Bee goes from flower to flower, because there is not full contentment to be found in any one: so the soule from creature to creature, till he comes to God. Hence the Lord is called *the rest of the soule, Psal. 116. 7.* And this the Lord knowing, that the soule cannot finde rest any where else, but in him; therefore he will communicate himselfe to them: this being his end, to make the creature blessed by enjoying of him.

How God is
to us an All-
sufficient
good.

Consider how God is an All-sufficient good to us in two respects.

First,

First, in respect of all our occasions and necessities, whatever our case be. *It's Gods prerogative alone to be an univerſall good.* The things of the world can helpe but againſt ſome one thing; bread againſt hunger, drinke againſt thirſt, cloaths againſt cold and nakedneſſe, houſes againſt winde and weather, friends againſt ſolitarineſſe, riches againſt poverty, Phyſick againſt ſicke- neſſe, &c. But God is an Al-ſufficient good, he ſupplies all the neceſſities of his people, he is all in all to them, he is habita- tion to them, he is life, &c. he doth good to the inward and outward man; his grace is ſufficient to help all the defects of the ſoule. Look upon the guilt of ſin, there is abundant grace to pardon: Are our infirmities many? there is power in Gods grace to heale them. Are our corruptions ſtrong? the power of Gods Spirit can overcome them, and make us able to keep his Statutes and Judgements, and to do them. Are our con- ſciences diſquieted, and our peace broken? His joy is able to make us rejoyce with joy unſpeakable and glorious.

Phil.4.19.

For our ſouls.

Ezek. 36.27.
1 Pet.1.8.

Againe, his ſufficiency extends alſo to the body: all the velfare of the outward man is laid up in God; he is the God of our life, *Pſa.42.8.* and the ſtrength of our life, *Pſa.27.1.* He is a quickning ſpirit, *1 Cor.15.45.* which though it be true in regard of the inward man, which he doth alſo quicken by his ſpirit and grace; yet it is there ſpoken of the outward man, of the body which the Lord ſhall quicken after death, and doth now keep alive by his power. *For in him we live, and move, and have our being, Act.17.28.* When God formed the body at firſt out of the duſt, whence had it life? Not from it ſelfe, nor from any creature: *God breathed into him the breath of life:* and ſo he ſtill keeps the breath in our noſtrils, and upholds our ſoule in life, or elſe we ſhould preſently returne to duſt.

And bodies;
Pſal.42.8.
Pſal.27.1.
1 Cor.15.45.

Act.17.28.

Secondly, God is an Al-ſufficient good in reſpect of all times and ſeaſons, both for this life and the life to come. Other things ſerve but in their ſeaſons, as it was ſaid of *David*, that he ſerved his time; ſo do the things of this life, but they continue not, our health and ſtrength are with us in youth, but they ſtay not. The flowers give their ſmell in the ſpring, but by and by they are withered and gone. The Sun gives light in the day time, but hides it ſelfe in the night; cloathes keep

For all times.

us warme, but they wear away. But God is lasting, yea an everlasting good; *He is God and changeth not*, and therefore is called, *God from everlasting to everlasting*, Psal. 90. 2. In a word, he is sufficient.

Isai. 18. 4.

First, to save us from all evill, and thence he is said to be a *Wall of fire round about his people*, Zach. 2. 8. So also a *Cloud against the heat*, a *Shield and Buckler against the Sword*, &c. an al-sufficient protection to his people against all evill.

Deut. 28. 11,
12.

Gen. 15. 1.

Secondly, An al-sufficient good to communicate all blessings to us which we stand in need of; therefore he promises to *open his good treasure*. And he tels *Abraham* when he enters into covenant with him, that he *will be his exceeding great reward*. *I will be all things to thee*. Hence the Lord is called a *Sun*, Psal. 84. 11 that as the Sun is the cause of all fruitfulness to the earth; bringeth forth corne, grasse and hearbes and withall cherishes them: so the Lord by the influence of his grace and goodnesse bringeth forth something out of every creature for the good and comfort of his people.

Thirdly, He is able to make up all our losses; what ever we have forgone for his Names sake, and his Gospels, we shall have an hundred folde more either in the same kinde, or in contentation, or inward peace of conscience. Thus the Prophet tels *Amaziah*, 2 *Chro.* 25. when he asked what he should do for the hundred talents, saith the Prophet *The Lord is able to give thee more then this*. Have we with *Abraham* forsaken our native country, and our kindred? The Lord is able to make up all.

Heb. 13. 21.

Fourthly, He is sufficient to worke for us and by us, what ever we desire according to his will. What ever enterprize we have in hand, or go about, though we have mountains against us, as *Zach.* 4. 7. yet the Lord can make them plains, and work all our workes for us. Have we any grace to be wrought in us? He can make *all grace to abound in us*. He hath abundance of spirit, and can worke both *will and deed*. Thus you see that *God is every way sufficient to his people*.

Use 1.
The true
cause of our
discontents.

This may let us see both the cause and cure of those manifold discontents that we meet withall in our daily course, troubled we are on every side, nothing satisfies the unsatiable desires of our hearts, but when we have the things we sought at Gods hand,

hand, yet we are discontented. The reason of all is, because we do not enjoy God, we do not live upon him, we do not possess nor improve our interest in him. We pore upon the creature, and place our rest there, and so misse of our expectation. If we did enjoy God in our daily conversation, wee might finde a sufficiency and contentment in every estate, as Paul did, *Phil. 4. 13*, & *2 Cor. 6. 10.* as having nothing, and yet possessing all things. He lived to God, and enjoyed him, and he was an al-sufficient good to him. We may enjoy God in any condition, in the meanest as well as the greatest, in the poorest as well as the richest. Nothing can separate us from God but sin alone. God will go into the wilderness, into a prison, into a low condition with his people; and he is able to make up all to them that they are cut short off. Our discontents therefore do not arise from the change of our condition in outward things, but because we want our fellowship with God. If we do not find a sufficiency, it is because we do not enjoy him our al-sufficient good. What is the cure then? We must stir up our faith, and consider our covenant, thinke with our selves what God hath promised to be to us, even our God, our al-sufficient good. If we had faith but as a graine of Mustard-seed, and did exercise our faith in this promise, and live by it, we might command these storms of discontent which trouble us, to be at peace and be still. We might then say, as *Psa. 42. 11.* *Why art thou cast downe within me, O my soul?* &c. Hast not thou an al-sufficient good? a God to enjoy? Here then is the way to true contentation. Labor to enjoy God, live upon him, he is the rest of the soule, an all sufficient good.

It may be a rule of tryall, whereby we may in some part discern, whether we doe indeed enjoy God in the outward comforts of this life, which we do partake in; Many will aske the question, Whether doe I enjoy God in the blessings I have? Here is one thing whereby it may be knowne: God is an all-sufficient good to them that doe enjoy him, he fills all things with his fulnesse. He maketh every thing a full blessing. When he comes to us in it, it is contentfull. Do we then find that the things which we have are sufficient for us, and do they bring a kind of satiety and fulnesse with them, so that we are satisfied with our portion? this is because God is in it, & fills the blessing with

Phil. 4. 13.

The cure of
them.

Psal. 42. 11.

Use 2.

Tryal whether we doe enjoy God in the good things of this life.

Gen 33. 11.

with his fulnesse, and so makes it to fill us; and makes us say with *Jacob, I have enough*; Therefore when we are not satisfied with what we have, it is a sign that God hath left the creature, and then it proves an empty and windy vanity to us. So much satiety, so much of God in every blessing.

Use 3.

The way to contentment.

For direction where to pitch our affections, and settle the desires of our soule, when we would finde contentment in any blessing. Set our hearts there, where we may be sure to finde that which will fill the desires of them. Contentment is that, which all seek for, but they seek not aright; fasten therefore the affections of the soule on God, and on him alone. *Set not your hearts on riches, Psal. 62. 10. Lay not out your money for that which is not bread, and your silver for that which satisfies not.* Nothing can fill the heart but the fulnesse of God.

Psal. 62. 10.

Isai. 55. 1, 2.

Use 4.

Deut. 33. 29.

The blessednesse of Gods people.

Psal. 33. 12.

For comfort unto all those that are in covenant with God, to you I may say as *Moses* to the people of *Israel*, Deut. 33. 29. *Happye art thou, O Israel, who is like unto thee, O people saved by the Lord?* And as *David*, Psal. 33. 12. *Blessed is the Nation whose God is the Lord.* Take notice therefore of your blessednesse. This is a blessednesse that hath the confluence of all good in it. Let others blesse themselves in their wealth, dignity, in titles and places of honour, and in their power and authority over men, this is a poor and miserable blessednesse; But let us say as *Psal. 144. 15. Blessed be they whose God is the Lord*; Rejoyce therefore in your portion, you have an Alfsufficient God to save you from all kind of evill, to minister to you all kind of good, to worke all your workes for you, and in you, and the time will shortly come when you shall say, *I have enough*, my cup runs over.

Object.

But we see many that professe to be in covenant with God, that live as poore contemptible lives, feel as many wants, and lye under as many troubles as any other.

For the present I say in a word thus:

Answ.

1 That the time of the full enjoyment of this promise is not yet come.

2. Peradventure Gods owne people sometimes walke not in the way of the Covenant; for as there is the blessing of the Covenant, so also the way wherein they must walk, and they
starting

starting out of the way, misse of the blessing.

3. The lives of Gods people are not to be judged of, by their outward appearance, but by their inward state and condition; many a man lives poorly for outward things in this world, and yet finds more sufficiency and fulnesse in that estate, then many a man that hath barnes full, and fares deliciously every day.

For first, They have necessaries as wel as they that have more, though but little before hand.

They have every day a certaine provision prepared for them: As the King of *Babylon* provided for *Jehoiachin*, *Jer.* 52. 34.

Againe, though Gods servants have many times but little, yet they have as much comfort in that little, as those that have greater abundance, *Psa.* 37. 16. They have as much peace, quiet of heart and conscience, as free from fear and care, as chearfull and comfortable, & finde as good a savour in that homely provision they feed upon, as others in their hony-combe. And whence is all this, but from hence, that the fulnesse of God is in that little which they enjoy? There is a full blessing in it, God hath put himselfe into it, and though it be but little and meane in shew, yet it is much in substance.

And lastly, If Gods servants want at any time, he sees a little to be better for them then more abundance, not because God cannot fulfill their necessity, or is not willing; he is able to supply their wants, and will in due time administer all grace to them. God is a sufficient God to his people, and therefore blessed are the people that are in such a case, yea blessed are the people whose God is the Lord.

C H A P. I V.

The second particular, That God will be all things to us from himselfe alone.

2.
God will be
all things to
us from him-
selfe alone.



Jer. 2. 13.
Isai. 44. 24.

Isai. 59. 16.

Isai. 45. 7.

God will be a sufficient God unto us; so he will be all this to us from himselfe. God hath his all-sufficiency from himselfe, therefore called *Jehovah*, αὐτοὺς & αὐταῖος is the first cause of his owne blessednesse, and communicates all blessednesse to his people from himselfe. Man may communicate good to man, the Father to the children, a Minister to his people, one neighbour to another, but he cannot do it from himselfe, but as he hath first received from God. The vessel may give you water, but not from it selfe, but what it hath from the fountaine; the fountaine onely gives it from it selfe. So it is between God and the creature. God is the *fountaine of living waters*, who immediately communicates all to his people; and thus the Lord will be to them as he promises, *Isai. 44. 24.* I am the Lord that maketh all things, that stretcheth out the heavens *alone*, and spreadeth abroad the earth *by my selfe*. There is the force of the promise, that where as the enemies were mighty, and the people of God thought it impossible that they should be redeemed out of captivity, God taketh a resemblance from the worke of Creation, and applies it to the worke of their Redemption; that as he stretched out the heavens alone, and spread abroad the earth by himselfe; so by himselfe alone he would worke out salvation for his people. So *Isai 59. 16.* God speaketh like a man that looketh that others should come and helpe him, but none came, therefore his *owne* arme brought salvation, and sustained his people *Israel*. The Lord alone will be a sufficient blessing to his people. Hence *Isai 45. 7.* The Lord saith that *he* formes light, and creates darknesse, he makes peace, and creates evill. Sometimes God so creates evill, that if he be asked whence it comes, or what is the originall of it, we must answer, as *Isai 47. 11.* we cannot tell whence it cometh, but onely from the Lords immediate hand. The Lord makes it evident, that it cometh from him

him, that men are forced to say, as *Jehoram*, 2 Kin. 6. 33. *This is of the Lord*; or as the Magicians, *Exod. 8. 19. This is no other but the finger of God*. So on the contrary, the Lord shewes from himselfe in the communicating of his goodnesse and mercy to his people, that they may see and plainly perceive, that it is the immediate hand of God, that hath wrought all. This may be made manifest, both first in the want of outward meanes, and secondly, in the enjoyment of them.

First, In the want of meanes, here God steps in and makes a supply, and becomes all things unto his people; sometimes God withholdeth from his people the means of life, and yet they live, so that it may appear that our life is not in the means, but in God, that he is our life and the length of our days, as *Deut. 30. 20.* And that in him we live, and move, and have our being, *Act. 17.* Thus *Moses*, when we had neither bread nor water for forty days, yet he lived, and was as strong as though he had daily eaten his appointed food. So also was it with *Elijah*, and our Saviour *Christ*, *Mat. 4. 2.* So also with the people of *Israel*, God suffered them to be hungry, and yet they did not famish, that it might appeare, that man lives not by bread onely, but by the word of God, *Deut. 8. 3.* Hence is that in *Isai. 41. 17, 18, 20.* The Lord will open rivers in the high places, and fountains in the valleys, for the poore and needy, &c. And for what end will the Lord do this? that they may know and consider, that the hand of the Lord hath done this, &c. Thus was the Lord good to the *Israelites* in the wilderness, he was all things to them.

First, they had no settled habitation, but the Lord was an habitation unto them, *Psal. 90. 1.* Againe they had no ordinary food for 40 years together, and yet they were preserved alive so that they might know that the Lord was the God of their warfare, as *Moses* saith, *Deut. 29. 6.* Againe, they had no means of renewing their cloathing, and yet they wanted not; *Deut. 29. 5.* Their clothes waxed not old upon them, nor their shoes upon their feet. Againe, they were often to journey and travel by night as well as by day, and they knew not one foot of the way they should goe, therefore the Lord himselfe was a guide unto them, *He went before them by day in a Pillar of a cloud,* *Exod. 13. 21.* *in a Pillar of fire by night,* *Exod. 13. 21.* Therein the Lord

In the want of outward things God makes supply from himself. *Deut. 30. 20.*

Isai. 41. 17, 18, 20.

Psal. 90. 1.

Deut. 29. 6.

Exod. 13. 21.

Isai. 48. 17.

fulfilled that which he speakes. *Isai. 48. 17. I the Lord thy Redeemer lead thee in the way wherein thou shouldest goe.* Hence is that in *Deut. 32. 10. 12. The Lord alone led him, and there was no strange God with him.* He alone provided for them, he alone fed them, he alone conducted them, he alone did all for them.

So also in spirituall.
Ezek. 11. 16.

As it is thus in temporall benefits, so also in spirituall blessings, the Lord is from himselfe all in all unto his people. In *Ezek. 11. 16.* the Lord tells them that he would carry them into captivity, and now lest they should be discouraged for want of the Temple and Ordinances, therefore the Lord promises that *he will be a Sanctuary unto them*; he will supply unto them the want of publique ordinances from himselfe. Hence is that in *Isai. 54. 17.* it is said that they shall be taught of God, and

Isai. 54. 17.
Rom 8. 26.

Rom. 8. 26. that the spirit helps the infirmities of Gods people when the servants of God would pray, but they cannot, the Spirit himselfe maketh up their wants, and fills their hearts with groanes which pierce the heavens. So when they are to speake before the adversaries of Gods truth, and they know not how to answer, then the Lord puts an answer into their

Mat. 10. 20.

mouthes, as *Mat. 10. 20.* So also in the preaching of the word the Lord himselfe puts words into the mouthes of his servants that whereas they may say as *Moses Exod. 4. 10. I am of a stammering tongue and cannot speake*, or as *Jer. cap. 1. 6. I am a child*, yet the Lord is a mouth unto them, and they speak words not which mans wisdom teacheth, but which the Holy Ghost teacheth, *1 Cor. 2. 13.* that they which heare them are forced to say, God is in you of a truth. So also in the comfort and peace that God giveth unto his servants, he giveth it not as the world giveth, by abundance of earthly comforts, and outward prosperity, but when all things threaten trouble, yet then he gives peace from himselfe, *Joh. 14. 27.*

Joh. 14. 27.

God is all to us from himselfe even in the enjoyment of good things.

Secondly, Consider how God is all to his people from himselfe, even in the possession and injoyment of his good blessings. Sometimes the Lord continues to us the means of life, and so workes and orders all, that the benefit and blessing is evidently seen to come not from them, but from the Lord alone. And this he maketh to appear divers wayes.

First, Sometimes God lets us enjoy the creature, and yet

ant the blessing for a season, till he command a blessing to come. Sometimes we have raine, but not *the raine of blessing*, yet afterwards he causeth it to come in mercy, and to become a blessing. The Sun shineth in the firmament, but we want the heat of it, the warmth and quickning power of it is withheld, to let us see that it is not the Sun, but the Lord, by which we may enjoy the blessing. We cast our seed into the ground, but it doth not prosper, afterward it growes and flourisheth. Sometimes we carry out much, and bring in little, what is the reason? It is to let us see the truth of that, *1 Cor. 3.7* that *It is the Lord which giveth the increase*. Sometimes we carry out little, and bring in great increase, as *Zach. 8. 10. 12*. The reason is, it is the Lord who giveth us to possesse all things.

Secondly, Sometimes the Lord gives us the meanes by which we live, but it is in such a strange and unwonted manner and way, that the hand of God is as evidently seen in the giving of the meanes, as if he had upholden our life without meanes. Thus *Exod. 16. 12*. The *Israelites* had a kind of bread in the wilderness, but it was in such a strange and miraculous manner, though they had lived forty yeares without any food. The usual way by which we have bread, is out of the earth; according to that in *Psa. 104. 14*. But the bread by which God fed them, was bread from heaven, *Psal. 105. 40*. As if God had made heaven a garner or storehouse, to lay up corne for the necessities of his people. So *Elijah* was fed with bread and flesh, which are ordinary food, but the meanes by which they had them were as strange as though he had lived without them. God appointed the Ravens there to feed him, *1 Kin. 17. 4*.

Thirdly, Sometimes God gives some meanes to his people to enjoy, but the meanes are weake and feeble and unable to worke for our good and comfort, without a speciall blessing from himselfe. Here therefore the Lord comes in, and puts his owne strength to the weaknesse of the meanes, and makes them worke for us abundantly, above that which we could expect or thinke. Thus when *Daniel* refused to eat of the Kings meat, and chose pulse, thin grewel or hearbes, or such course stuffe, yet his countenance was better liking, then they that did eat of the Kings meat; their well liking came not from the meat,

Ee 2

but

We may enjoy the creature, and want the blessing. *Ezek. 34. 26.*

1 Cor. 3.7.

God gives meanes in an universall manner.

Exod. 16. 12.

Psal. 104. 14.

God makes weake meanes worke great things.

but from an extraordinary blessing that came from God,
Dan. 1. So *Gideon* must have Souldiers and weapons of warre
 and yet such a small company, and weake furniture, that *Israe*
Dan. 1. must be forced to say, *I have not wrought salvation for my selfe, but*
it is the Lord that hath done it. So it is in spirituall meanes. God
 sometimes gives but weake meanes to a people in comparifon
 of what others doe enjoy, yet many are turned to God by their
 ministry. As by the sound of the trumpets of Rammes hornes,
Josh. 6. the walls of *Jericho* fell down, so by the ministry of weak man,
 the Lord throwes downe the strong hold of Satans kingdome,
 to the end that the excellency of the power, may appeare to be
 of God, not of man, *2 Cor. 4. 7.*

2 Cor. 4. 7. Fourthly, Againe, sometimes the Lord increaseth and leng-
 thens out the little and short provisions which he makes for his
 He increaseth a little, making it sufficient. people, so that by reason of the increase which it receiveth from
 God, it is made as sufficient, as if it were an hundred or thou-
 sand fold more. Thus with the woman of *Sarepta*, *1 King. 17.*
1 King 17. 14. the Lord increased the meale in the barrell, and the oyle in
 the cruse, that it failed not, till the day that the Lord sent raine
 upon the earth. Thus it was also with the widow that was in
 debt, *2 Kings 4. 3.* shee had nothing to pay withall, but a pot
 of oyle, yet the Lord so multiplyed it, that there wanted not
 oyle, till there wanted vessells to receive it. The Lord some-
 times causeth the little provisions which he maketh for his peo-
 ple, so to last, that they want not meat, till they want bellies
 to receive it. Thus also it was with those five thousand that our
 Saviour fed with a few loaves, *Mat. 14.* And so also with the
Israelites in the Wildernesse, *Deut. 29. 5.* that when no supplies
 of cloathing could be made to them, then the Lord made that
 suit of apparell upon their backe, and those shooes which were
 upon their feet to continue; this was by the blessing of the Lord.

Fifely, Sometimes the Lord giveth the same meanes to one as
 He giveth a different blessing to the same means. to another; But there is a great difference in the comfort and
 blessing which is enjoyed by the one and by the other. One hath
 food, so hath another; but one eates and is satisfied, as the Lord
 promifeth that his people shall be, *Joel 2. 26.* the other eates,
 and is not satisfied, as he threatneth, *Hos. 4. 10.* One is strength-
 ned,

Joel 2. 16.

ned, and growes strong to labor, the other is impotent and feeble. The Lord hereby shewes, that the being satisfied and receiving strength, is not from the meanes, but from the blessing which he is pleased to communicate to his people from himself. So it is also in the means of grace, many people enjoy the same external means, the same ministry, the same exhortation and promises; some are thereby converted and turned unto God; others remain blind, ignorant, and carnall; the reason is, because that as the one seeks not unto God but onely unto man, so man onely speaks to the one, but to the other God speaks by his own spirit, and works from himself over & above that which man doth or can do. Thus we see that both in the want, and in the possession of the meanes, the Lord is all to his people from himselfe. Now the reasons why the Lord doth thus worke from himselfe are; First, for the glorifying of himselfe.

Secondly, for the comfort of his people.

For the glorifying of himselfe, to make his goodnesse and sufficiency the more to appear to his people, that they may know that he is not as man, tyed to meanes, or to the greatnesse and power of them, but he is an al-sufficient God; and therefore should give him all the praise; and for this very end doth the Lord sometimes bring his servants into straits, beyond the help of any creature; that when they are brought forth, it may appear that it is in the hand of the Lord that hath done it. When as the Lord either puts us besides the meanes, or cuts them short, he doth in effect thus say to us, I have hitherto wrought for you, but it hath been by such and such meanes, which have been as a vail between me and you, that you have not seen my power and goodnesse towards you so clearly, but now I will shew my selfe more fully to you. Now I will take away those things which though you counted helps to your selves, yet are hindrances to hinder me, that I cannot shew my self so familiarly to you. I will now therefore lay them aside, and by my selfe, I will work for your good. The Lord herein deales with his servants, as *Joseph* did with his brethren. Whilst he walked more strangely towards them, and spake to them by an Interpreter, so long he suffered his servants, and as many as would, to be present, hee cared not how many were standing by; but

Reason 14.
God will have
it known that
he needs not
meanes.

but when he meant to let them know that he was *Joseph* their brother, when he would open all his heart to them, and let them see his abundant love, then saith *Joseph*, *Cause every man to go out from me*, Gen 45.1. So it is here, whiles the Lord comes to us, by so many outward and ordinary meanes, he converseth with us but somewhat strangely, speaking as by so many Interpreters, by them to interpret his mind and will to us; but when he will shew himselfe to us more familiarly, then he bids away to all these former meanes, silver, gold, and corn, &c. & when all these are set aside, then he comes and says plainly, Now you shall see what I my selfe will doe for you; and that I, who am the Lord al-sufficient, am the Lord your God, and from my selfe I will blesse you, you shall now see my immediate care of you. And when the Lords people see this, thereby they know him better, and honour him more, thereby they are forced to say, as *Psal. 148. 13.* *His name onely is excellent, his name onely is worthy to be exalted.* Before they were ready to ascribe some excellency to the meanes and instruments, *sacrificing to their owne nets*: but when they come to nothing, and the Lord hath by himselfe fulfilled our desire, then are we lifted up to glorifie him, he alone is seen to be an al-sufficient God unto his people. So that if we aske, Why is the Lord alone in doing good to his people, and there is none with him, as *David* was asked, *1 Sam. 21. 1.* The answer is, because, *I will not give my glory to another*, saith God, but will have my whole glory to my selfe alone: He is alone, that he alone may be glorified.

Psal. 148. 13.

Hab. 1. 16.

1 Sam. 21. 1.

Reason 2.
Blessings, the
more immediate the
the more
comfortable.

Exod. 17. 7.
Isai. 49. 14.

It is also for the further comfort and consolation of the people of God, when they shall see from whence their helpe cometh, how God by his immediate hand hath wrought for their good. A gift from the Princes owne hand, is farre more gratefull then that which comes another way. So when the Lord casteth in kindnesse and favours upon his people from himselfe, this is more comfortable then to have it by another meanes. Indeed during the time of the trials of Gods people, their faith is put to soare plunges, that they begin to question, as they said, *Exod. 17. 7.* *Is the Lord amongst us or not?* And are ready to say, as *Isai. 49. 14.* *The Lord hath forgotten me, &c.*
But

But when they see what he hath done, how he hath ridden on the heavens for their help, and on the clouds in his glory, and all for their succour & good, when they see the Lord himself supplying their wants from himself, then they change their mind, & say, as *Exo. 15. 11. who is like unto thee O Lord, amongst the Gods? who is like unto thee, glorious in holiness, feareful in praises, doing wonders?* There is no God like our God, who hath done marvelously for us, and we who have such a God shall never be ashamed.

Deut. 33. 26.

Exod. 15. 11.

This may serve to helpe our faith against the discouragements which we are apt to fall into, the straits into in which the Lord hath brought us. God hath dealt with us as with his people Israel, we are brought out of a fat land into a wilderness, and here we meet with necessities; God hath now set us besides our hopes and expectations, our props which we leaned upon, are broken, our money is spent, our states are wasted, and our necessities begin to increase upon us, and now we know not how to be supplied, the waters of the river are cut off, and now we begin to be full of cares and feares, what we shall doe; when our meanes faile us, then our hearts begin to faile us; yea, and our faith also; we begin to be out of hope, and so we doe as the Israelites did, who though (when they heard of deliverance) at first they bowed down their heads and worshipped, yet when they met with straits, then they quarrelled with *Moses, Why hast thou brought us hither?* So we begin to quarrel with Gods providence, and with our selves, and to question whether we have done well to come hither or no. But against this discouragement learne we to live by faith in this doctrine now delivered; That God will be all things to his people from himselfe alone. Therefore, though meanes faile, yet let not our hearts faile: for the faithfull God will not faile us: he hath tied us to meanes, so that we may not neglect them, neither can we maintaine the comfort of our lives without them, but the Lord stands in no need of them, he needs not silver or gold, wool or flax, nor houses full of store, he needs not a fruitfull land to provide for the necessities of his people, he can without them provide for our good. If we were left to provide for our selves, then we might despair when meanes are cut off; But the Lord hath said, *Cast your care upon me,*

Use. I.

In want of
meanes live
by faith in
God.

me, I will care for you. As Joseph said to Pharaoh; *Without me God will provide an answer for Pharaoh*; so may silver and gold, and such things, say to us, *Without us God will provide for the wealth of his people*. Though our means be gone, yet God is the same, and if our faith were before fixt upon the Lord, then shew it now when means faile us. If wee cannot now trust him, our former faith was in the means, not in the Lord. The more our straits be, the more look after the Lord himselfe, that he should from himselfe minister needfull things unto us. When the stream faile, and runs no more, then goe to the fountaine, where the waters are sweeter, and more sure. See the speech of faith, *Hab. 3. 17, 18. Though the Fig-tree doe not blossome, nor fruit be in the Vines, and the fields yeeld no fruit, &c. yet I will rejoyce in the Lord, I will joy in the God of my salvation*. Though all means fail, yet will I rejoyce. *In the Mount will the Lord be seen, Gen. 22. 14.* If we could but grow up to more dependance upon him, to live by faith in him alone, it would be our great advantage: for though means doe prove as a broken reed, or as a false hearted friend, yet the Lord is faithfull, and they that trust in him are blessed, he will by himselfe create peace and comfort to his people.

Use 2.
An helpe against
unsettlednesse in
our places or
callings.
Exod. 20. 24.

Psal. 107.

Use 3.

To settle our hearts against the wavering disposition which we are subject unto in this Land. Sometimes the places we live in, are hard and barren, and this unsettles us, we know not how to subsist. I deny not but that one place may be better then another, more desireable, more fruitfull in it selfe. But yet the Lord promiseth, *Exod. 20. 24.* that in every place where he sets the remembrance of his Name, thither he will come and blesse his people, and what is wanting from the place, shall be made up from the Lord himselfe; He turneth a barren land into fruitfulness for his people, *Psal. 107.* If the places be barren wherein we live, let us be the more humble, the more fruitfull in well-doing, the more diligent in prayer, the more strong in faith: And then we shall see, that we abiding with him in the places he hath set us in, he will be with us and blesse us, so as we shall want nothing that is good.

For direction to all such as desire to finde the accomplishment of this gracious promise of God to his people, that God will

ill be from himselfe an all-sufficient good to them: this is to teach them how to walke that they may finde this blessing performed to them: let them betake themselves to God alone, and st themselves wholly upon him. Let them make him all unto them; let them make it appeare, that they look after nothing from heaven but him, nor desire any thing in the earth in comparison of him, as *Psalm* 73. 25. And then when their hearts are taken off from these reeds and broken staves which they rested upon, when it is with them as the Prophet speaketh, *Isai.* 17. 7, 8. that they look unto their maker, and not to the creature, not to their own devices and projects, but onely to the holy One of Israel, then will the Lord appeare in his glory, and will make himself manifest, that from himselfe he will be an all-sufficient good to his people. Let all other things be to us as though they were not, use them as though we used them not; see a fulnesse of all things in God. Let us cast our selves upon the bounty, kindness, and all-sufficiency of the Lord: And then will he arise and help us, and doe for us according to our need. Imitate the praise of *Jehoshaphat*, 2 *Chron.* 20. when hee saw himselfe destitute of help, *Our eyes* (saith he) *are unto thee, O Lord, wee know not what to doe.* Let the Lord see that our hearts are withdrawn from the creature, and those helps which we leaned upon, and that we doe faithfully relie upon him; and then will he ride upon the heavens for our help, as *Deut.* 33. 26. and say, This is people that will not lie, they have cast themselves upon mee, and therefore I will not faile them nor forsake them; I will be an all-sufficient good unto them.

For comfort unto godly and faithfull parents, that having come over hither, have here spent their estates by which they might have provided comfortably for their children; they have come hither for the name of Christ, that they might enjoy him by the means of his worship, and though they do here find grace and mercy from the Lord, and a spirituall advantage to their souls, yet they meet with losses, troubles, and straits for the outward man, that they can now doe little for them. What shall parents now doe? What shall children doe? Here is comfort, look to the all-sufficient God, that from himselfe will be all in all to his people. Though there be no blessing in the hand

The more we
relie on God
alone, the
more will he
be all things
to us from
himselfe.

Psalm 73. 25.

Deut. 33. 26.

Use 4.
A stay for
poor parents.

Gen. 25. 11.

of the Parent, yet there is in the hand of the Lord. What he would have done for the children by the hand of the Parent, he will now doe it from himselfe by his own hand. It is said *Isaac*, that after the death of *Abraham* God blessed him, *Gen. 25. 11.* If *Isaac* prosper whiles *Abraham* lives, he might seem to upholden by the substance of his father. But when *Abraham* was dead, then it was evident that the blessing upon *Isaac* came from the Lord: So whiles the Parents estates continue, children might seem to be enriched by them; but when their fathers estates are wasted, and come to nothing, and yet the children are provided for, and prosper, then it appears to be from the Lord. Therefore both parents and children depend upon him, and live by faith in him, who will be a Father to them, an all-sufficient good to those that trust in him.

CHAP. V.

The third particular, That God will be above and over his people.

3.

Rom. 9. 5.
Ephes. 4. 6.
God will be
over and a-
bove his peo-
ple.

Gen. 41. 40.



Now to the third and last particular in this promise, *I will be your God.* To be God, implies sovereignty and superiority over all, *To be over all*, as *Rom. 9. 5.* and *above all*, as *Ephes. 4. 6.* This therefore is also comprehended in the promise, That he will be God over us and above us, to rule us, to command us, to direct and order our wayes for us. That though he do advance and set us up on high, when he takes us into covenant with himselfe, as *Deut. 26. 1. 19.* yet so, as that he will be Lord and God over us, as *Pharaoh* said to *Joseph*, when he advanced him to that high honour, *2. (saith he) on the Kings Throne I will be above thee:* So though God do lift up his people by entering into covenant with them, so that all the world are but servants to minister unto them for their good, yet will the Lord still retain his sovereignty over them, and be exalted above them. As he will be above all his enemies in that wherein they deale proudly (as he was above the Egyptians, *Exod. 18. 11.*) to breake them in pieces with the rod of Iron: So he will be above his own people to rule them

th a golden Scepter. And this is a blessing of the covenant of grace. Now this benefit implies these things ;

First, That the Lord will bring his people from under the power and dominion of other Lords which have gotten the superiority over them, and bring them into subjection unto himselfe alone, so that whereas they might say concerning the time fore, as *Isai 26. 13. Other Lords have had dominion over us besides thee*, yet now they shall rule over them no more, but they shall be subject to him onely. Hence (saith the Lord, *Joel 3. 3, 4. &c*) *they have cast lots for my people, &c. And what have you to doe with O Tyre and Zydon, and all the coast of Palestine, will you render mee recompence ? &c.* The meaning is, as if God should speak to the enemies of his Church, You have trampled upon my people, and dealt cruelly with them, and this you have done in revenge against me, because I have plagued you. Will you thus recompence me ? I will break you in pieces, and deliver my people from under your power. As a King when he maketh a covenant with a people to be King over them, he then covenants with them to save them out of the hands of all their enemies, to suffer no foraigne power to tyrannize over them : So it is here, the Lord promiseth that no tyrant shall rule over his people, neither sinne, nor Satan, nor the world, nor the lusts of their hearts, but he himselfe will rule over them.

2. When he hath delivered us from our enemies, then he will be God over us, to command us, and appoint us what wee shall doe to please him. Though he communicate himselfe to us in his goodnesse, grace, and mercy, yet he will not lose his sovereignty over us. In *Exod. 4. 16. Moses* was called a God unto *Aaron*, because he was to command, appoint and direct *Aaron* and *Aaron* was to execute all according to the direction given from *Moses* : So the Lord he is to be God over us, that we must neither speak nor do, but according to the command of God. As a man when he maketh a covenant of marriage with a woman, he covenants with her to be her head to rule her, that she shall be subject to him to please him; or as when a man hires a servant, &c. So when the Lord takes us into covenant with himselfe, it is that we shall be his servants to doe his will, pleasing, and commandment. When *Isaac* sent away his son *Jacob*

What this promise contains in it.

1.

Bringing us from under the power of other Lords.

Joel 3. 3, 4.

2.

Giving us our charge to attend.

Exod. 4. 16.

to Padan Aram, hee blessed him; but withall, he gave him a charge
 Gen. 28. 1. 6. Gen. 28. 1. 6. in both verses, the blessing and the charge are
 mentioned together: So when the Lord giveth this *blessing* to us
 Num. 9. 19. 23. That he will be our God, *the charge goeth with it*; see that you
 Josh. 22. 3. keep the charge of the Lord your God, and that you doe what
 soever I command you.

3. 3. Because the Lord knows, (as he speaks himselfe, *Isai. 48*
 Subduing our 4.) that we are obstinate, and our neck is an Iron sinew, &c. and
 stiffe spirits. are ready to say, as *Jer. 2. 31. Wee are Lords, wee will not come a*
Isai. 48. 4. thee, we will have none to command us: Therefore the Lord promi-
 seth this also, (when he saith, *I will be a God over you*,) that he
 will subdue the rebelliousnesse of spirit that is in us, and the
 stoutnesse of our hearts, that he will bend and bow these stiffe
 necks of ours, and make us pliable to his will in all things. He
 will subdue our rebellions, *Mic. 7. 19.* He will over-rule our un-
 ruly, proud, and presumptuous spirits, and cause us to keep his
 Statutes and Commandements to do them. This the Lord pro-
 miseth, *Ezek. 20. 33. As I live, saith the Lord, surely with a mighty*
Ezek. 20. 33. expounded. hand, and with a stretched out arm, and with fury powred out, will
rule over you. These words are a promise of grace, that though
 they had other purposes in their minds, they were thinking to
 goe after their Idols, and to become as other Countries, serving
 wood and stone, as *vers. 32.* yet saith the Lord, it shall not be so
 I will over-rule these sinfull Idolatrous hearts of yours, & you
 shall not serve these false Gods which you are doating upon
 but I will bring you unto my selfe, and you shall serve mee
 And this exposition is confirmed by the 34, 37, 38. verses com-
 pared together. I will bring you into the wilderness, and there
 plead with you face to face, and there make you ashamed, and
 will make you passe under the rod, and bring you into the bond
 of the covenant, and purge out from among you the rebels, &c.
 This is therefore a promise of grace. There is indeed one word
 which seems to favour another interpretation given by some
 as if God did herein threaten a judgement, because he saith,
will rule you with wrath powred out, vers. 33. But this doth not
 hinder, but the words may be taken up as a promise of grace
 For the wrath here threatned, may be intended against the
 Countries into which they were scattered, and who held them

in bondage, as *verse 34.* or else it may be extended to the hypocrites and reprobates amongst themselves, whom the Lord would separate and cut off from them, as *verse 37. 38.* God might threaten wrath to them, though he extend grace and mercy to his owne people. Or if it be understood of the judgements which he would execute upon his own people taken into covenant with him, yet this makes nothing against the interpretation before given. Because the Lord doth by his corrections, in which he shewes himselfe angry with his people, subdue their stout hearts, and over-power their rebellious natures, and make them submit themselves unto him, hee maketh those messengers of his wrath to become meanes of good unto his people; he lays his yoke on them to tame their unruly spirits. Thus saith the Lord concerning *Solomon, 2 Sam. 7. 14.* That he did sin against him, he would correct him. And is said, *1 Kin. 11. 9.* that God was angry with *Solomon*, and he powred out wrath against him, stirring up adversaries to trouble him. And so in *2 Chron. 19. 2.* the Prophet tels *Jehoshaphat*, wrath is upon thee from the Lord, and that fury mentioned in *Zach. 8. 2.* is applyed to the Jewes. God was first wrath with them, thereby to bring downe their stout hearts, and then to comfort them. A Father rules over his children in love and tender compassion, & yet by reason of their unruly disposition, he is sometimes forced to shew himselfe angry with them by some sharpe corrections: So it is with the Lord in the rule that he exerciseth over his people. Therefore though we do restraints the wrath powred forth, to be upon his owne children, yet it may be a promise of grace that the Lord will by means thereof bring under and over-rule the stubborneffe of their hearts, and governe them with a mighty hand, whether they will or no. Thus he over-ruled the spirit of the Prophet, *Ezek. 3. 14.* that though he had no mind to preach to the Jewes, being such a rebellious people, yet the hand of the Lord carried him to the performance of it with indignation of his owne spirit which was against it.

4 When he hath subdued our spirits unto him, and brought us to submit unto his will, then he will be God over us, to teach, instruct, and direct us in the way wherein we should walk.

Ezek. 3. 14.

4 Giving vs
direction by
his owne
voyce.

walk, that if either ignorance or heedlesnesse do turn us out of the way, then the Lord guides us into the right way wherein we ought to walke, as *Isai. 48. 17.* And this he promifeth to doe, *Isai. 30. 21.* *You shall hear a voice behind you, &c.* we are apt to heare and paffe by, as though we heard not, therefore the Lord is said to call after us, as one that speaks behind us, and cries to us, Ho, Ho, you are out of your way, this is the way, &c. This also he promifeth, *Pfal. 25. 9. 12.* that when he hath once meekened our crosse spirits, and made us willing to obey him, then he will guide us in judgement, and teach us the way which himself chu-
seth for us.

Pfal. 25. 9. 12.

Thus to be
under Gods
government,
is a great
blessing.

And thus the Lord will be God over his people, a God above them, as a Prince is over his people, an husband over his wife, a father over his children, a master over his servants, or a shepherd over his flock, to rule and order them according to his own minde. And this is no small benefit and blessing of the Covenant. For look as it is for the good of a people to be under the government of a gracious King, the good of the wife to be under the government of a prudent husband, the good of a child to be under the government of a godly father, and for the good of the flock to be under the guidance of a skilfull shepherd: So it is for the good of the people of God, that he will be pleased to be a God over them, and that he will not leave them to the rebellious lusts of their own hearts. This is a rich blessing of the covenant of grace. As it is said of *Solomon*, that because the Lord loved *Israel*, therefore he gave them such a King, *2 Chron. 2. 11.* So because the Lord loveth his people that he taketh into covenant with himselfe, therefore he will be King over them to rule and govern them. Hence the Prophet joynes these two together, *Isai. 49. 10.* God that hath compassion upon them, will lead them: hee out of compassion taketh the guidance of his people upon himselfe. When he will manifest his wrath against a people, then he suffers them to walk after their own wills; but here is infinite grace and mercy, when he taketh them into his own government. Consider this in a few particulars.

Isai. 49. 10.

First, consider what power we are under by nature, wee are under the dominion of cruell tyrants; Satan the God of this world

world is Lord over us, and we are holden under his power, who labours to make a prey of our souls, *Ephes. 2. 2. & Acts 26. 18.* Now what a blessed change is this, to be brought from under his power, and to be translated under the government of the gracious God?

Ephes. 2. 2.

Secondly, consider how unable we are to guide and govern our selves, as *Jer. 10. 23. It is not in man to guide his own way.* The best souls would wander into the way of eternall perdition, if they were left unto themselves. And therefore when the Lord will become our guide to lead us in the way of life, what a benefit and mercy is it? It is a benefit to a traveller that when he is ready to misse his way, then he meets with a guide to direct him, how much more when we are ready to misse the way to eternall life? We are as sheep, a foolish creature, which is apt to wander; and this *David* found, *Psa. 119. 178.* and therefore prays to the Lord to lead him.

Jer. 10. 23.

Psa. 119. 178.

Thirdly, as we are not able to guide our selves, so there is no other creature that can guide us aright unto life, as the Lord speakes, *Isa. 51. 18. There is none to guide her among all the sons which she hath brought forth, &c.* They may perhaps guide our feet, but our hearts will be erring and wandring still, as the *Israelites*, though they had *Moses* himselfe that great Prophet, to guide them and shew them the good way, yet they erred in their hearts, *Psal. 95. 10.*

Fourthly, consider the peace accompanying and following the guidance of the Lord, *Jer. 6. 16. Aske for the old paths (saith the Lord) which is the good way, and you shall finde rest to your souls.* Who can expresse the sweet peace of the people of God, when their hearts are framed to a willing obedience to the guidance and government of the Lord? Whereas when they are led by themselves, and their owne hearts, then there is nothing but confusion and disturbance. It is a misery that cometh upon a people, when God will not guide them, but withdrawes his government over them. When there was no King in *Israel*, then they had many miseries, many troubles; much more is it so in spirituall regards, when God leaves us to the wandrings of our own hearts, how many miseries and sins are we subject unto? This was their curse, *Rom. 1. 24.* to be given up unto themselves,

Rom. 1. 24.

Acts 14. 17.

Isai. 63. last.

selves, and then they ran into all manner of wickednesse. And this was the misery of the *Gentiles*, *Act. 14. 17.* that God suffered them to walke in their own wayes. Hence the Church complains, *Isai. 63. last. We are as they over whom thou never barest rule,* as it is in the old translation; when they had complained before how they had erred from the wayes of God, their hearts had been hardned from Gods feare, now they shut up all in this, *We are as they over whom thou never barest rule*, there is the misery they complaine of. Or if we read the words as the new translation renders them, it is all one in effect: *We are thine, therefore bow our hearts to the feare of thy name.* They, that is, our adversaries (as *verse 18.*) were a people over whom thou never barest rule, they are a forlorne and forsaken people; this the Church lookes at as their enemies misery. Therefore it is the blessing of the people of God, when God will take them into his government.

Use 1.

Think not
the covenant
of grace
gives any sin-
full liberty.

Seeing this is one of the blessings of the covenant of grace, to have God above us and over us, to guide and rule us, this must teach us when we enter into covenant with God, not to count our condition then a state of liberty, as if we might then walk after our owne desires, and wayes, as if there were none to command us and rule over us. Indeed, there is a spirituall liberty from our enemies, but there is subjection required to the Lord. We must not look onely after gifts, mercies, kindnesse, pardon, and such tokens and pledges of grace, but looke also for this, to be under God, and to set up him on high to be a God and Lord over us; And let us not count this our misery, but our blessednesse, that we are brought under his gracious government. Herein the Lord sheweth his marvellous kindnesse, that he will take the care of us. Would we not wonder to see such a Prince as *Solomon*, to take his subjects children to tutour them and traine them up under him? Now we are but poore ants and wormes upon earth, but the Lord of heaven offereth to take the government of us upon himself; This is infinite mercy; whether would our unruly hearts carry us? if he should leave us to our selves? Who is there that hath and experience of the sinfull evils that are in his heart, but will acknowledge this to be a benefit, that the Lord should rule over him

him with an out-stretched arme? If God leave *Hezekiah* but a little, how is his heart lift up with pride, so that he must have a Prophet sent to him on purpose to humble him? If God leave *David* to himselfe, to what evils is he not ready to fall? And is there not the same spirit in us? The more contrariety and opposition that there is in us to the will of God, the greater mercy it is that he will be King over us. Learne therefore to count it no small blessing, and when God beginneth with us to overrule the rebelliousnesse of our hearts, and to bring them into order, take heed that wee spurne not with the heele, nor lift up our selves: But let us humble our selves, and submit our selves to him, that he may take the guidance of us into his own hands. Heare the rod and kisse it, and take it as a mercy, that he is pleased to take the care of us, to correct our wandrings, and bring us back into the wayes of our own peace. Take heed of walking contrary, lest he say to us, as to the *Israelites*, that *he will reigne over us no more.*

For tryall and examination, whether we be a people in Covenant with God, and have taken him to be our God; For if God be our God, then he must be God over us, and above us, he must rule us, and we must be ruled and governed by him.

How may we know that the Lord hath taken us into his government, and that we are ruled by him alone?

By these foure things we may know it.

First, Where the Lord sets himselfe over a people, he frames them unto a willing and voluntary subjection unto him, that they desire nothing more then to be under his government, they count this their felicity, that they have the Lord over them, to governe them. As the servants of *Solomon* were counted happy, that they might stand before him, and minister unto him; so it is the happinesse of Gods people, that they are under him, and in subjection unto him: The Lords government is not a *Pharaoh*-like tyranny, to rule them with rigour, and make them sigh and groane, but it is a government of peace; he rules them by love, as he first wins them by love. He conquers them indeed by a mighty strong hand, but withall he drawes them by the cords of love. He overcometh our evill with the abundance of his goodnesse; therefore his spirit, though sometime it be cal-

G g

led

Use 2.
Hereby try,
whether wee
be in Cove-
nant with
God.

Quest.

Answ.
The Lords
government
makes a wil-
ling people.

led a spirit of power, yet it is also a spirit of love, joy, and peace; though the spirit put forth his power in vanquishing our enemies that held us in bondage, yet it overcometh us by love, making us to see what a blessed thing it is to have the Lord to be over us. Thus when the Lord is in Covenant with a people, they follow him not forcedly, but as farre as they are sanctified by grace, they submit willingly to his regiment. Therefore those that can be drawne to nothing that is good, but by compulsion and constraint, it is a signe that they are not under the gracious government of the Lord God.

It frames to
universall o-
bedience.

James 2. 11.

Secondly, If God be God over us, governing us by the government of his grace, wee must yeeld him universall obedience in all things. He must not be over us in one thing, and under us in another, but he must be over us in every thing; God's authoritie is cast away by refusing obedience to one Commandment, as well as by refusing obedience unto all. His authoritie is seene in one, as well as in another. And he that breaketh one, doth in effect breake all, as *James 2. 11.* When God cometh to rule, he cometh with power, to cast downe every stronghold, and every high thought that is exalted against the power of Christ. He cometh to lay waste the whole kingdome of sinne all must downe, not a stone left of that *Babel*. The Lord will reigne in the whole soule, he will have no God, no King with him. And therefore herein looke unto it, if he be God over us, he alone must rule over us, and no other with him. Consider whether Gods dominion hath its full extent in us; whether there be not some corruption which thou desirest to be spared in: Canst thou give up thy selfe wholly to the power of grace to be ruled by it? Canst thou part with thy *Abraham*, thy beloved lust, and be content that God should set up his kingdom in thy whole soule? Then is God over thee, and thou in covenant with him. But if thou canst not submit that the life of son of a man should goe; if there be any sinne, that is dearer to thee, then to obey God; if thou hast thy exceptions, and reservations, and wilt not yeeld universall obedience, then art thou an alien from God and his Covenant; God is no God unto thee, nor art thou one of his people.

It carries us
above our
selves.

Thirdly, Where the Lord governeth and setteth up his kingdom

come over the soule, he carries & lifts up the heart to an higher pitch, and above that which flesh and bloud could or would attain unto. And that both in the things themselves, & the ends which they ayme at in them. He makes a man undertake such things as his own heart would refuse and turne from; as Ezek. 14. he was very backward to preach to the *Jewes*, and yet when he saw it was the Lords mind, he submitted. So *Paul* (Rom. 15. 20.) enforced himselfe to preach the Gospel, yet it was not a constrained force, but the love of Christ constrained him, 2 Cor. 5. So *Moses*, though at the first very loath to goe to *Pharaoh*, yet when the power of grace prevailed in him, he contends with *Pharaoh* as with his equall in the cause of God, and would not yeeld to the fiercenes of the King, not for an hoof; so though he fled from the serpent at the first sight, yet at Gods commandement he taketh it up in his hand. This also we see in *Abraham* when he was commanded to sacrifice his own son, though he loved him, yet he loved God more, and therefore obeyed, which nature alone could never have done. In all these they wrought against the reame, doing that which flesh & bloud could never have done. Again, the power of Gods grace in his government lifts up the soule to higher ends and aymes, then flesh and bloud can attain unto. The kingdome of Gods grace, is called the *kingdome of heaven*, his aymes and ends are on high, not earthly but heavenly; his government is an heavenly regiment, the Lord governeth the hearts of his people to the same end which he hath pronounced to himselfe. Gods ends & our ends meet in one, which is the glorifying of his Name. This putteth the difference between all formall hypocrites, and those that are ruled by the spirit of grace: hypocrites are ruled by their own spirit, & they never ayme at higher then their own ends, their own honour, credit, profit, &c. Though their actions may be *spirituall*, yet their ends are *carnall*; but when God taketh the heart into his guidance, then he maketh us to set up him as highest in the throne, and all is done for his honour. It makes a man to use and imploy himselfe, wisdom, strength, riches, credit, and esteeme in the Church, & all for God, not for himselfe; God is his last end in every thing, as most worthy to be glorified by all. Indeed a man in Covenant with God may do many things for himselfe,

G g 2

ayming

I.

In the things
wee doe.

Ezek. 3. 14.

Rom. 15. 20.

2 Cor. 5.

2.

In the ends
we ayme at.
Math. 13.A difference
between hy-
pocrites and
true Saints.

How a Christi-
an may seeke
himselfe.

Gods govern-
ment brings
inward peace.
Rom. 14. 17.

Rom. 5. 21.
Colos. 3. 15.

ayming at the furtherance of his own good both spirituall and temporall, and also ayme at the good of other men, but this is not in opposition, but in subordination to God and his glory; that last and maine end must sway all other ends. Nothing must be done to crosse and hinder his glory; this is the government of Gods Grace. Consider how Gods Spirit guides thy heart to those things, and aymes, that flesh & blood cannot at all reach unto; for if thou hast onely thine own end and ayme, then thou art thine own, and not under the government of God.

Fourthly, The government of Gods grace causeth the peace of Gods lodge in that soule in which it ruleth. *Rom. 14. 17. The kingdome of God is: righteousnesse, peace, and joy in the holy Ghost.* Grace and peace goe hand in hand; There is a reigne and rule of grace, *Rom. 5. 21.* And so there is of peace, *Col. 3. 15.* As under the reigne of *Solomon*, there was abundance of peace, so there is under the government of Christ, he is the King of *Salem*. And the more the soule is subjected unto his government, the more peace it finds. And that may be seene in these two things.

First, In the dispensations and administrations of Gods providence, though things go crosse against us, we meet with many troubles, Gods providences seeme to crosse his promises, yet there is peace to the soule in it; therefore saith Christ, *Joh. 16. last. In the world you shall have trouble, but in mee you shall have peace.* Certain it is, that if ever our hearts be out of quiet, it is because there is some sedition and trayterous conspiracy, which hath been rising up against the kingdome of Christ, and this workes trouble; but where the soule is subjected to the regiment of grace, it maketh it to rest in peace; In all wrongs, injuries, and crosses, it knows the Lord will right them; In all wants, it knows that he will provide; In all kinde of tryalls, that he will with the temptation give an issue in due time. But the heart that is unsubdued to Gods kingdome, is ready to fret against God, and sit downe discontented when any thing crosseth him.

Secondly, As it resteth in peace under the dispensations of Gods providences, so it rests in peace in regard of the spirituall enemies of our salvation, which fight against our souls. Whatsoever threatens our ruine, the soule shrowds it selfe under the wing

wing of the Almighty, & concludes with the Prophet, *Isa. 33. 22. The Lord is my Judge, he is my King, and he will save me.* Let us examine our selves by these things, and we may see whether we be under the government of God, and so whether we be in Covenant with him.

This may serve for a rule of direction, and withall for a ground of consolation to the Lords servants; when they feel the strength of their corruptions working in them, and their lust prevailing against them, that they make them groane, and cry with *Paul, O wretched man that I am, &c.* when they find themselves foyled again and again, and can get no help against those evils, let them fly to this promise of grace; let them lay this promise of the covenant before them, and remember what the Lord hath said, *I will rule over you with a mighty hand, Ezek. 20. 33.* Remember the Lord of his promise, and claime it, that it may be made good unto thee. And say, Lord, thou hast promised, that thou wilt rule over me; why is it then that these tyrants rule and reigne in my soule? why doth unbelief, pride, worldlinesse rule? Thus make we our refuge to the throne of Grace, and then as the Lord will fulfill the other promises of his covenant, so he will also fulfill this, and will rule us by his Grace; he will come and plead the cause of his people against all their enemies, and say as *Isai. 52. 5, What have I to doe here, that my people are taken away for naught? they that rule over them make them to howle, &c.* His meaning is as if he should say, What doe you meane, *Egypt*, and *Assur*, to trouble my people, that you put me also to trouble in rescuing them? Let them alone, or else I will make you feel my power, &c. So it is in the enemies of our souls, when we are forced to howle unto God, by reason of the bondage of our corruptions, he will set us free, he himselfe will be a God over us, to rule us by his Spirit.

This being one of the blessings of the covenant of Grace, to have God to be Lord over us, let us then all be admonished to give up our selves to the regiment of his grace, as the *Macedonians*, *2 Cor. 8. 5. They gave themselves to the Lord.* The Lord gives himselfe to us, good reason that we should give up our selves to him. O happy days, when the soule is perswaded to give up

Use 3.
How to get
helpe against
our unruly
corruptions.

Ezek. 20. 33.

Isai. 52. 5.

Use 4.

2 Cor. 8. 5.

it selfe into such an hand! Thinke it enough that ye have spent the time past in the service of sin and Satan, those cruel Lords which you have obeyed, 1 Pet. 4. 3. and now for time to come give up your soules to him, that is ready with stretched out armes to receive those that come to him. When God calls to us to returne, then let us answer, *Bekold we come unto thee*, Jer. 3. 22.

And for a motive, consider,

First that though you may stand out against the government and authority of Gods grace, yet you cannot resist the government of his power, but there the Lord will be above you, as he was above *Pharaoh* and the *Aegyptians*, Exod. 18. 11. He thought to have been above God, and to have kept the children of *Israel* in bondage, but wherein they dealt proudly he was above them; If thou wilt not be subject to his grace, yet thou shalt be subject to his power; which no creature can resist, therefore all the while that thou standest out against the government of Gods grace, thou dost but spurne against the prick which is hard to do.

Secondly, Looke at this as one of the great blessings of the Covenant, to be under the Lords government and guidance; Is it not better to be under the government of the blessed, holy, gracious, and mercifull God, then under the uncleane, wicked and cruel enemy Satan the Devil? But it may be some will say, they will be under neither; but that cannot be, there are no more spirituall regiments in the world; he that is not subject to the government of Gods grace, is a subject to the Devil; what a glorious priviledge is this, that a Christian may say, that no creature, nor Angel, nor Devil, nor sin, hath power over him, but God alone? This is even to be a King upon earth; Let every soule therefore be exhorted to come under this government, and let us not doe as the *Israelites*, 1 Sam. 8. 7. who cast off God from being their King. Cast not off the Lord, lest he cast off you, and you become a reprobate people, but if you will be your owne men, you will not have God to be over you, if it seem evill unto you to serve the Lord, then choose you whom you will serve, go every one and serve his own Idols, as Ezek. 20. 39. and walke after your owne counsel, but with-
all

all remember what *Samuel* told the *Israelites*, that if they would have a King, they should at last cry out for the King that they had chosen; so you, that will not have God to rule over you, but your owne lusts, you will cry out one day and howle for the King that you have chosen, and you shall then know the difference between the service of the Lord, & of the God whom ye have obeyed. Come in therefore and seek the Lord, and give up your selves to be his people, that he may raigne over you; come within the Kingdome of his grace here, and he will prepare a Kingdome of glory for you hereafter. Thus much of the first and greatest blessing of the Covenant of grace, *I will be your God.*

C H A P. VI.

The second great benefit, viz. forgivenesse of sins.

THe second blessing of the covenant followes, which is, that the Lord promiseth to his people the pardon and forgivenesse of sins, as is expressed, *Jer. 31.* 34. *I will forgive their iniquity, and remember their sin no more.* By this promise the Lord takes away that great scruple and feare that might fill the hearts of his people, as thinking that the greatnesse of their sins would exclude them from ever having benefit by the former promise; for if the soul hearing such a promise revealed, *I will be your God*, should now reply and say; Yea, he will be the God of the just, as of *Abraham* and such as have not sinned against him, but I have sinned, and my transgressions are exceeding many, and they stand up as a partition wall between God and me, how can he then be a God to me, or communicate himself and his goodnesse unto me so vile and sinfull? Now the Lord in this promise taketh away this objection, and saith, I know you have sinned, I have seen your rebellions against me, yet this shall not hinder, but yet I will be your God, and what ever sins you have committed, I will do them away, and put them out of my sight, and will be your God, and thus the Lord seems to answer his people,

2.
Forgivenesse
of sin.
Jer. 31. 34.
Sin shall not
deprive Gods
people of
their right in
God.

This is one
of the great
blessings of
the Cove-
nant.
Exod 34. 6, 7.

Pfal. 32. 1.
Ephes. 1. 7.
Here is rich
grace in this
blessing.

Deut. 32. 35.
Mat. 10. 28.
Exod. 34. 6.

Sin is of a
provoking
nature.

ple, they might say, We are unworthy; I know it, saith the Lord, that thou art obstinate, and yet ver'e ninth, *For my names sake I will defer my anger, &c.* As if he should say, In regard of thy selfe, and thy owne stubbornesse, thou deservest to be cut off, and left in thy misery, yet for my praise I will doe thee good. The sins therefore of Gods people shall not break off their interest in God, they may serve to magnifie the grace of God toward them, but shall not lessen, nor hinder it. Weill therefore may this promise be reckoned amongst the blessings of the covenant of Grace, and be set in the next place to the former promise, *I will be your God.* This promise of pardon and forgiveness of sin, is one of the great blessings of the Covenant of grace, and sounding forth nothing but *Grace and blessing; Grace from God, and blessing to us; Grace from God, according to that, Exod 34. 6, 7. The Lord gracious and mercifull, pardoning sin, forgiving iniquity and transgression, &c.* So it also imports kindnesse and blessing to us, as *Pfal. 32. 1. Blessed is the man, &c.* Here is grace, yea rich grace, in this promise of forgiveness of sin, as *Ephes. 1. 7.* It is grace, because nothing but grace and mercy can forgive. God is just, but it is not justice that doth pardon sin; justice taketh vengeance for sin, it will not spare our misdeeds; but grace taketh pity and forgiveth. Againe, it is grace, because we have nothing to satisfie withall for the evils which we have done, and therefore there is the more grace to us in pardoning. Againe, there is grace in it, because God hath power in his hand to take vengeance; He doth not passe by sin, as men do offences, when they dissemble forgiveness, because they cannot tell how to be avenged, and yet carry rancor and malice in their hearts, but God forgives, though he hath power to destroy and take vengeance, as *Deut. 32. 35.* He is able to destroy, *Matth. 10. 28.* and yet chooseth to forgive. Hence *Exod. 34. 6.* the Lord joynes these together, *strong and gracious, &c.* This shews him to be gracious, that he is strong and yet pardoneth; There is infinite grace shines forth in forgiving the sins of men; And this will appear if we consider these things.

First, Consider the nature of sin, which is a kind of wrong-doing unto God, there is injurious provocation in it, provoking

king the jealousie of the mighty God. As if a wife should wrong her husband by forsaking him, and joyning her self to another man, how could such a wrong be recompensed? Yet such wrong we doe unto God: for in every sin we commit, there is a turning unto the creature, and forsaking the Creator. Here is grace therefore in forgiving such injuries, as *Jer. 3.1. If a man put away his wife, and she become another mans, will he returne to her againe? &c. But thou hast plaid the Harlot with many lovers, yet returne unto me saith the Lord.* Wherein doth grace and kindnesse appeare more then in passing by wrongs? It is an ealier thing to shew many courtesies and benefits to one that never wronged us, then to forgive one petty injury; yet here is the grace of God unto us, &c.

Secondly, Consider against whom your sinnes have been committed, and that will set forth grace more: They are not committed against man alone, but against the Lord. Now a Prince will sometimes forgive a trespasse against a common ordinary subject, but that which is against their owne person they seldome spare. Our sins are against God, *1 Sam. 2.25.* and yet he passeth by such transgressions. This is abundant grace.

Its against the Lord himself.

1 Sam. 2.25.

Thirdly, Consider to whom sin is forgiven, and to whom it is not forgiven: it is forgiven to us that were enemies, but not to his owne deare Son when he came to be a Mediator between God and us. He could not have one sin forgiven him, God would not spare him, *Rom. 8.32*, but took the full satisfaction of sin from him; but yet he spareth us that were enemies. Here is grace indeed.

Sin forgiven to us enemies, not to Christ the Son.
Rom. 8.32.

Fourthly, Consider the quality of the Lords forgivenesse both in the freenesse and fulnesse of it: he forgiveth freely, as *Rom. 3.24, 25. Being justified freely by his grace, &c.* Hence saith the Lord, *Isa. 48.9.11. For my Names sake will I defer my anger, &c. For my owne sake will I doe it: for how should my name be polluted? and I will not give my glory to another. I will doe it freely: for if I should take any satisfaction from thee, I should pollute my Name, and darken the glory of my grace, and give it to thee, that thou wouldst thinke that thou wert pardoned for thy sacrifices and thy goodnesse. The sin that God,*

Gods forgiving is first free.
Rom. 3.24, 25
Isa. 48.9.11.

H h

par-

pardoneth, he doth it freely for his praise sake. Papists may talke of their satisfaction to God for their sins, but these are but the words of men, and they cloud over the glory of Gods grace, and take the glory of God to themselves. But upon such termes God will never forgive. Amongst men though one have offended another, yet the consideration of former or after courtesie may deserve to have such an offence passed by : but it is not so with God. Nothing that we can doe, can plead any such worth ; his forgivenesse is free, as *Isai. 43. 25, 26. I am he that blotteth out thy transgressions for my owne sake ; Put me in remembrance ;* (saith the Lord) *let us plead together :* whereas we are ready to thinke, that it is not onely for his owne sake, but also for our sakes, for something which we have done, that he forgives our sins. The Lord taketh this away, and saith, *Come, and remember me now, and tell me what it is that I should pardon thee for,* the Lord looketh at nothing in that soule which he pardoneth, but onely at his owne praise : he doth it freely. Againe, as God doth it freely, so he doth it fully : his forgivenesse is a full forgivenesse ; hee putteth away all our sins, old, new, great, small, guilt and punishment, so that the sins of Gods people are before God, as though they had never been committed, never to be required at their hand. The expressions the Scripture useth here, are very excellent ; it is called, *a taking away our iniquities,* *Hosea 14. 2. The blotting out of sins,* *Psal. 51. 9.* taken from debt-books, that when the debt is paid, then they blot it out of their book : so God when he pardoneth, he blots out our transgressions, that he never means to call us to account fro them.

Sometimes it is called, *the putting them away as a mist,* or as a cloud which is made to vanish by the Sunne, and is no more seen, *Isai. 44. 22.* It is also called, *a casting of them behind the back,* *Isai 38 a casting of them into the bottome of the Sea,* *Mich. 7. 18.* that they shall be buried never to rise againe. It is called, *a covering of our finnes,* that they cannot appeare in his presence, nor be seen of him any more, *Psal. 32. 1,* and the *85. 2.* Yea, they are so hid and covered, as that the Lord sees no iniquity in Jacob, nor transgression in Israel, *Numbers 23. 21.* Not meaning as the Familists dote, That there is no sinne which

Isai. 44. 22.

Isai. 38. 17.

Mich. 7. 18.

Psa. 32. 1.

Eccl. 85. 1.

Num. 23. 21.

which the Lord can take notice of in his people; but, that though God doe see sin in them by the eye of his knowledge, yet he doth not see them by the eye of his judgement, to lay them to their charge. Nay, the Lord will so far put away the sins of his people, that if he should after come and make inquisition for sin in them, yet there shall not be one found, as *Jer.* 50.20. they are past and gone as the waters of *Noah*, never to returne againe. If we consider all these, the provocation that is in sin, and how many they are, and against whom they are committed, to whom they are forgiven, and how freely and fully they are pardoned, we must needs say, Here is grace, yea riches of grace in the forgiveness of sin: It is therefore a blessing of grace.

Jer. 50.20.

Secondly, As there is grace shewen from God in the pardon of sin, so infinite benefit and blessing cometh to us thereby, *Psa.* 32.1. *Blessed is the man whose iniquity is forgiven, &c.* This is not a promise of no value, but is one of the most great and pretious promises of the covenant, of more worth then thousands of gold and silver. How great a benefit this is, will appear, if we consider how great an evill sin is which by forgiveness is taken away. The greatness of the one will set forth the greatness of the other. Now sin is the greatest evil in the world, and that both in it selfe, and to us.

Forgiveness
of sin a great
benefit.

First, In it selfe it is the greatest, whether we consider it simply in its own nature and being: or causally, making evill the subject that it dwells in. In the former respect it is the greatest evill, because it is contrary to the greatest good. God is good, he is goodnesse it selfe, his will also is holy, just, and good. Now nothing is so contrary to God, and to the goodnesse of his holy will, as sin is: this crosseth the holinesse of his will. And as for the other, if we consider sin causally, what is it which makes the creature evill (as we read of evill Angels, *Psa.* 78.49. and of evill men, *2 Tim.* 3.13.) Whence is it that they are become evill? It is only by sin, they were created good, but sin hath corrupted them and made them evill. And that which makes other things evill, must needs of it selfe be much more evill. Take away the sin from Devils, and they are good, they are evill onely by sin.

What an evil
sin is.

In it selfe.

Psa. 78.49.
2 Tim. 3.13.

To us.

Secondly, But that which more neerly concerns the point in hand, is to consider, how sin is the greatest evill unto us, and that appears.

Its sin onely
that separates
betwixt God
and man.

Rom. 8. 35,

&c.

Heb. 11. 37,
38.

First, because it is sin, and sin only, which excludes us from God, and makes a separation between God and us. Poverty, reproach, sicknesse, &c. these are evils, but they are not such evils as are able to separate us from God, *Rom. 8. end.* God was with *Joseph* in prison, with *Jeremiah* in the dungeon, with those that wandred up and downe in wildernesses in sheep-skins, and goats-skins, being afflicted, destitute and tormented, but sin is as a partition wall betwixt God and us, it separates betwixt us and our God, *Isai. 59. 1, 2.* Sin breeds an alienation and strangeness betwixt us, so as till sin be taken away, there can be no communion betwixt God and us. But now by the forgiveness of sin, this partition-wall is pulled down, so as we have free access unto God, and may come into his presence, and behold his face, and stand before him, being accepted in his beloved. Now by the forgiveness of sin we returne again unto our former estate in which we stood before our fall, before that sin had broken us off from God. Now as the Apostle saith, *1 Joh. 1. 3. We have fellowship with the Father, and with his Son Jesus Christ.* In our fall sin brake off our communion with God, but by the forgiveness of sin we have liberty to recover this our communion with him againe.

Sin hinders
good from us.
Jer. 5. 25.

Secondly, sin is that which hinders all other good things from us, *Jer. 5. 25.* If we want any thing that is good for us, thank our sin for it: God is good, and ready to do good, free to communicate his goodness to all his creatures; why then are good things restrained from us? It is our sin which intercepts them, and cuts us short. But now when sin is done away by forgiveness, then is the former hinderance removed: this doth as it were turne the cock which stops the course of the blessing from coming unto us, and now we recover an interest in all the good things of the world, so as *all things are ours* when *sin is not ours*, but is taken away from us.

It brings all
miseries.

Thirdly, it is sin which brings all sorrowes and miseries upon us, this is that which brings sword, famine, pestilence, nakednesse, and all such outward calamities, sin is the true cause
of

of all these. These spring not out of the dust, nor come by chance, but are the fruit which growes upon the forbidden tree of sin: but let sin once be forgiven, then are these things which are in themselves evill, turned unto good unto us: *Affliction is good*, when the sin which causeth it is gone and done away; one that hath his sin forgiven, may rejoyce in affliction, *Rom. 5.* yea, he may be exceeding joyous in all tribulations, *2 Cor. 7. 4.* When sin, which is the sting of every crosse, is removed, is pulled out, then may we take up that crosse which before wee fled from as from a serpent, and put it in our bosome, and not be hurt by it.

Fourthly, it turns good things into evill unto us: sometimes God gives good things even to wicked and evill men, making his Sunne to shine, and rain to fall upon the wicked and unjust, *Matth. 5. 45.* But so long as sinne is unpardoned, though the things be good in themselves, yet they are not good unto them; sin corrupts the good things they enjoy, it turns blessings into curses; as the Lord saith in *Mala. 2. 2.* *I will curse their blessings*, their health, wealth, peace, and prosperity, are as snares unto them to work their ruine, *Psal. 69. 22.* But where sin is pardoned, there is no more curse, *Apo. 22. 3.* Then the blessing returnes to the creature, and is in the creature; the rain is a *rain of blessing*, *Ezek. 34. 26.* our meat on our table a blessing, our prosperity a blessing, we are then blessed in all we enjoy, in all we put our hands unto, *Deut. 15. 10.*

Fifthly, what an evill sin is, and what a benefit forgiveness is, we may conceive, if we doe but look on such men as have felt the sting of sin in their own consciences, and have felt the burthen of it lying on them: Look upon *Cain* crying out in the horror of his conscience, *My sin is greater then can be forgiven*, *Gen. 4.* Look upon *Saul*, complaining that God was departed from him; *I am* (saith he) *in great distresse*. Look upon *Judas* when his sin pressed upon his conscience, how unable he was to beare it, very anguish of conscience on earth makes him cast himselfe into the gulfe of hell. *The spirit of a man will beare his infirmity*, all outward sorrowes, so long as his conscience is at peace, free from the trouble of sinne; but when sinne comes and burtheneth the conscience of a man, this none can beare.

This

Psal. 119. 71.

Romans 5.

2 Cor. 7. 4.

It turnes good things into evill.

Matth. 5. 45.

Mala. 2. 2.

Psal. 69. 22.

Apo. 22. 3.

Ezek. 34. 26.

It disquiets the Conscience.

Genesis 4.

1 Sam. 28. 15.

Prov. 28. 14.

Pſalm. 38. 3.

Prov. 27. 3.

Romans 8.

How great a blessing is forgiveness which removes all these evils of sinne.

Pſal. 32. 1.

This great blessing God will make good to his people.

Because

I.

Mercy pleaseth him.

2 Cor. 1.

2.

He hath purposed to make his grace glorious.

This *David* found to be a burthen beyond his strength, he was not able to beare it, *Pſal. 38. 3.* A stone is weighty, and the sand is heaue, but sin upon the conscience is heavier then them both, *Prov. 27. 3.* This burthen makes the whole creation to groan under it, *Rom. 8.* And whosoever hath felt the guilt of his own sin lying upon him, such an one will easily conceive what a blessing this is to have sinne forgiven. By forgiveness the burden is lightned, the wound is healed, the scule is eased of that anguish and bitterneſſe which it was in before. While our sin was unpardoned, we looked at God as an enemy to condemne us, but now we have peace towards God, wee are reconciled, the cause of the enmity being taken away. All this considered, well might *David* say as he did, *Blessed is the man whose sin is forgiven, and iniquity covered, Pſal. 32.* Now this great blessing God hath promised in his Covenant, he will forgive the sin of his people which give up themselves to walk in covenant with him. Hee will not remember against them their former iniquities, their sins shall be as if they had never been: hee will see no iniquity in *Jacob*, nor transgression in *Israel*, *Num. 23. 21.* he will passe by the sin of the remnant of his heritage, *Mic. 7. 18.* he will remember their sins no more: yea though their sins be great, yet he will forgive them; though they abound, yet his grace shall abound much more in the forgiveness of them, *Rom. 5. 20.* See *Isai. 43. 25.* And this the Lord will doe:

First, because mercy pleaseth him, *Mic. 7.* It is a pleasure to him to shew mercy to his covenanted people. Never did wee take more pleasure (nor so much) in the acting and committing of our sins, as he doth in the pardoning of them. He is the Father of mercy, *2 Cor. 1.* And therefore delights in mercy, as a father delighteth in his children. It doth him good to see the fruit of his own mercy in the taking away of the sinnes of his people. Hereto agrees that in *Jer. 33. 8.* where having first said, *I will pardon all their iniquities, whereby they have sinned against me;* then in vers. 9. he saith, *This shall be to me a name of joy, and a praise, &c.* as implying that the Lord doth take delight in pardoning the sins of his people.

Secondly, it is the purpose which he hath everlastingly purposed within himselfe, to make his grace glorious in those whom

whom he hath by covenant given unto Christ to be saved by him; he *will have* the praise of the *glory* of his grace, *Ephes. 1. 6.* Hee will not lose this glory, he will be admired in the Saints, *2 Theff. 1. 10.* He will make the world to wonder, when it shall be knowne what sin hath been committed by them, and pardoned by him. Gods people are called *vessels of mercy*, *Rom. 9.* As those therefore which are vessels of wrath, shall be full of the wrath and indignation of the Almighty, to make his wrath known in them: so the vessels of mercy shall be filled with mercy, filled up to the brim; God will have no empty vessels, all shall be full, one sort filled with wrath, the other with mercy.

Thirdly, The Lord hath received a satisfaction to his Justice in Christ; what ever Justice could require at our hand, Christ hath satisfied for us to the utmost farthing. So that now Justice cannot complaine, though that sin be forgiven unto us, because it was fully punished in Christ.

Fourthly, If the Lord should not forgive the sinnes of his people which believe on Christ, Christ his sufferings should be in vaine. To what end was it for him to suffer, the just for the unjust? Why was the chastisement of our peace laid upon him, if wee should also suffer for our own sinnes? God would never have laid our iniquities upon him, but that he intended to forgive them unto us.

Fifthly, There is no other way to have sinne done away, no other meanes to get free from sin, but by forgivenesse. Either God must forgive sin, or all the world must be condemned, and lie under his curse for ever. But there are a remnant, that God will save from perishing in the condemnation of the world &c.

Sixthly, The Lord hath not onely promised forgivenesse, and poken it with his mouth, but his act & deed gives us assurance that he will faithfully performe unto us that which he hath promised, his dealing with us doth evidently declare his gracious inclination towards us, and his readinesse to forgive.

First, His great patience in waiting for our repentance and turning unto him, he waits for this very end, that he might be gracious, *Isai. 30. 18.*

Secondly, His proclaiming of his Name, as he doth in *Exod.*

Ephes. 1. 6.

2 Theff. 1. 10.

Rom. 9.

3.
Justice is already satisfied in Christ.

4.
Else Christ should suffer in vaine.

5.
There is no other way to free us from our sin.

Four other things, shewing Gods readinesse to forgive.

Isai. 30. 18.

34. 6. *The Lord, the Lord, gracious, mercifull, forgiving iniquities*; Why doth the Lord thus proclaime his Name, and tell us openly, that he is a *God forgiving iniquities, &c.* but that we might take notice of his graciousness towards us, and might be encouraged to look unto him for forgiveness? Even as Kings proclaime their pardon, that they might be acknowledged to be gracious Lords.

Thirdly, His gracious invitation also assures us that he will forgive; *Come unto me*, saith Christ, *Matth. 11. 28.* If sin burthen you, I will ease you. Yea he entreats us to accept of reconciliation, and to be reconciled unto God, *2 Cor. 5. 20.*

Fourthly, Consider his commanding of us to forgive one another; he commands other men to forgive us, which is an argument that himselfe will forgive. For, first, herein he shewes his love towards us, that he would not have the hatred of any creature to lie against us, no not so much as the displeasure of a weak man; but would have us to enjoy their love; how much lesse then will he let his own wrath lie upon us, which is infinitely more heavy then the displeasure of all the creatures in the whole world? and secondly, If he would have us to forgive one another, which have so little love and compassion in us, how much more will he forgive us, his compassion being so tender and pitifull towards the work of his own hands? These acts of his goodnesse doe confirme this unto us, that he is a gracious God ready to forgive.

Use 1.

That we may
get free from
sin, look onely
at free for-
givenessse.

1 Sam. 15.
Psal. 94. 7.
Job 22. 13, 14.
Hos. 5. 3.
Amos 5. 12.
Hos. 7. 2.

Deut. 32. 34.
Job 14. 17.

This lets us see the onely way to get free from the guilt of our sin, which lies upon us; here is the way, and there is no other, but to fly to grace and mercy to obtain free forgivenessse. The wicked hypocrite thinkes to escape, by denying his sin, as *Saul did*, 1 Sam. 15. or by hiding it from the eyes of the Almighty, as they doe, *Psal. 94. 7.* Others thinke that God cannot know them, as *Job 22. 13, 14.* or that he will not regard them, as *Psal. 94. 7.* But mark what the Lord himselfe saith, *Hos. 5. 3. I know Ephraim, and Israel is not hid from me.* And in *Amos 5. 12. I know your manifold transgressions, and your mighty sins.* And in *Hos. 7. 2. I remember all their wickednesse*, saith the Lord; yea he hath our sins laid up as amongst his treasures, *Deut. 32. 34.* and sealed up as in a bag, *Job 14. 17.* to bring them forth against such Atheisticall hypocrites,

hypocrites, in the day of his visitation. Others thinke to make amends for their sinnes, that they will appease God with thousands of Rams, and ten thousand rivers of oyle, as *Mic. 6. 7.* but the Lord will be appeased by none of these. Our onely way is to fly to grace, and to free forgiveness, all other means, whether pardons from men, or satisfactions from our selvs, will not free us from the guilt of the lest sin, the taking away of our sins must either be by free forgiveness, or they must lie upon us for ever.

Is forgiveness of sinnes one of the blessings of the Covenant? then surely it reacheth no further, nor to no more then to such as doe give up themselves to God, to walke in Covenant with him; such therefore as walke contrary to the Covenant which is between God and his people, such as will be bound in no bonds, but cast away all bonds from them, and will walke at liberty, and will not be restrained, let such know, that the *bond of the Covenant* (as the Prophet speakes in *Ezek. 20. 37.*) and the *blessing of the Covenant*, goe together; so as those that will not come within the bond of it, shall never partake of the blessing. When God drawes his people into the bond of his Covenant, then he is about the forgiving them their sins. Consider that of the Apostle, *Rom. 11. 26, 27.* when God doth take away the sin of a people, then doth he also make a Covenant with them, and takes away ungodliness from them. A loose ungodly walking, contrary to the Covenant which God makes with his people, is an evident demonstration that our sinnes are still bound fast upon us, and they will be as fetters and snares to bind us hand and foot, to cast us into utter darknesse. This benefit of forgiveness of sinnes, is proper onely unto those that a people in Covenant with God, and doe by Covenant bind themselves unto him, to walke before him as becoming his people.

For encouragement unto all such as do desire to renew their communion with the blessed God, and to returne into acquaintance and fellowship with him; you desire to have God to be your God, you would faine draw near and get in o Covenant with him, that he may be a God unto you, and you a people unto him: but this dismayes you, this puts you back, you have so much guilt lying upon you, so many sins standing up betwixt God and you, that you thinke it impossible that the holy God

I i

should

Use 2.

None have their sins forgiven, but those that are in Covenant with God.

Rom. 11. 26, 27.

Use 3.

To revive our hope of renewing our fellowship with God.

should ever take such a sinfull wretch by the hand, and enter into Covenant with him, to become his God. But let such consider this sweet promise of grace, *I will be mercifull to their iniquities, and remember their finnes no more.* When he had before said that *he would be their God*, now lest any should be beaten off from drawing neare unto him, to renew their communion with him, he subjoynes this promise, *I will forgive their iniquities.* As if he should say, though you thinke I will not be a God unto you any more, because of your finnes, yet these shall not hinder; for *I will forgive them*, they shall stand in my sight no more.

Use 4.
Having such a
promise, let us
seek to partake
in it.

Amos 5. 15.

In what way
we must seeke
forgivenesse.

Quest.

Ans.

Lam. 3. 40.
Jer. 3. 12, 13.

Ezra 9. 6.

Luke 15.

Hath God thus promised forgivenesse of sin in his new Testament and Covenant? then let us for our parts labour to partake of this rich blessing; lye no longer under the guilt of our sins, but seeke to have them forgiven. Say not, there is no hope; we have a promise, and we may be the children of the Covenant, to whom the promise is made. Thinke what the Prophet saith in *Amos 5. 15.* It may be the Lord will be mercifull to the remnant of *Joseph*, though before in *ver. 12.* the Lord had told them, that *he knew their manifold and mighty finnes*; yet the Prophet here puts them in hope, it may be, the Lord will yet be mercifull; much more should wee be encouraged by the plaine promises of God. And therefore when we heare the Lord say, *I will be mercifull, I will forgive*; let every soule say within it selfe, Surely then I will try, I will seeke, I will sue for mercy, that I may be forgiven.

But what should I doe that I may be forgiven?

1. Enter into thine own heart, and search out all the finnes of heart and life, which thou art privie unto, *Lam. 3. 40.* This is the Lords own direction, *Jer. 3. 12, 13.* when the Lord first promised that he would shew himselfe mercifull, and not let his wrath fall upon them; yet presently addes, *But know thou thine iniquitie, for thou hast fallen by rebellion, &c.*

2. When thou hast found out thy sin, goe then before the Lord, and confesse and judge thy selfe before him, as *Ezra 9. 6.* Confesse thy selfe worthy to be destroyed. Doe as the Prodigall did, *Luke 15.* *I am no more worthy to be counted thine.*

3. Present before the Lord the sacrifice of the Lord Jesus, bring no satisfaction of thine own, make no mention of thine owne righte

righteousnesse, or good deservings, but fly onely to the bloody sufferings and sacrifice of Christ, to finde acceptance and reconciliation through him; without that blood, there is no forgiveness, *Heb. 9.*

4. Come not before God with an heart purposing, still to continue in thy sin, but together with prayer for pardon, joyned prayer for a spirit of grace and holinesse, to make thee a new heart and a new spirit, that sinne may live in thee no more: be willing to bind thy selfe by Covenant to the Lord, to glorifie that grace shewed on thee, if he will please to be gracious towards thee, in taking away this sin, *Hos. 14. 3.* with 9. Thus come before the Lord, and then, as men that have any great legacy left them by the will of another, they will intreat for it, they will plead the Testament of the Testator, and if that will not prevaile, they will bring it into the Court of Justice, and there sue for it: So let us doe, beg, intreat, require the performance of this legacy of the new Testament, which grace hath bequeathed unto us; and if this obtaine not, then bring our cause into the Court of grace, and there sue and plead, before the throne of grace. There bring out the words of the Testament, and say, *Lord here is thine own Covenant and promise;* hold the Lord fast to his promise which he hath made, and plead with him, and say, *Lord, why are thy mercies restrained from me? where is thy faithfulness? why dost not thou pardon mine iniquitie? Though I be worthy to perish, yet remember thy Covenant, make good thy promise, in which thou hast caused thy servant to trust. Such importunitie the Lord will not take ill, he delights thus to be overcome by the pleas of his people. Doe thus, and he that hath promised, will also fulfill, and will take away all thine iniquitie, and receive thee graciously, Hos. 14. 3.*

For singular comfort to all the people of God, who doe in any faithfulness and truth of heart endeavour to walke according to the Covenant they have made with him; To all such this word of Consolation doth belong, that *their iniquitie is pardoned, their sin is forgiven.* It was a word of comfort Christ spake to the pallsie man, *Mat. 9. 2. Son be of good comfort, thy sins are forgiven thee.* So *Isai. 40. 1, 2.* And thence was that speech of Christ to Mary in *Luk. 7. 48. 50. Thy sinnes are forgiven thee, goe in peace.*

Heb. 9.

*Hos. 14. 3.
with 9.*

Use 5.

Such as walke
in Covenant
with God,
have their sins
forgiven.

*Matth. 9. 2.
Isai. 40. 1, 2.*

Pfal. 103. 17.
18.

Job 4. 17.

2 Tim. 2. 13.

Quest.

Ans.

Signes of forgivenesse.

Pfal. 103. 17.
18.

1 A care to keep covenant with God.

Object.

Ans.

2 Affectionate love to Christ.

There is peace *indeed*, when Christ promiseth sin to be forgiven. Now so it is to all the covenanted people of God, their sin is forgiven, here is their comfort. See *Psal.* 103. 17, 18. If we keep his Covenant, his loving kindnesse and mercy is ours to forgive us our sins. *Shall man* (saith *Eliphaz*) *be more just then God? shall man be more pure then his Maker?* *Job* 4. 17. So may we say in this case, Shall man be more faithfull then God, more mindfull of his covenant and promise then his Maker? No; God is the faithfull God, keeping covenant and mercy with those that feare him. If we then which are so apt to break our covenant with God and men, if we be carefull to keep covenant with him, how much more will God performe his promise of his covenant towards us, to pardon our sins? If we be not unfaithfull towards him, he cannot be unfaithfull towards us. Nay, though we were in part unfaithfull, yet cannot he deny himselfe, *2 Tim.* 2. 13.

But how may I know that my sins are forgiven me?

1. A plainer evidence I cannot give then this before named, *scil.* a carefull, conscionable, and constant endeavour to walke in Covenant with God, *Psal.* 103. 17, 18.

But I have many failings in the keeping of my covenant.

Yet so long as you doe not renounce your covenant, and break the bond; till you doe agree to the loosing of the knot, in which you have bound your selfe, chuling to turne backe after your former liberties, the substance of the covenant is not yet broken, though some article of the covenant may be violated. There be some trespasses against some particular clauses in covenants, which though they be violated, yet the whole covenant is not forfeited.

2. An affectionate and cordiall love to the Lord Jesus, who hath washed us from our sins in his blood, is a sure signe that our sins are forgiven us, *Luk.* 7. 47. when we so think of Christ, as that nothing is too much for him, nothing enough, all wee doe, or can doe, is too little for him, and as nothing, to that which our soule desireth; this love never goes alone, but is accompanied with this blessing of forgiveness. And sure thus it is with those that feel in any measure the efficacie of Christs blood easing their consciences from the guilt of sin; They,

They could be content to wash Christs feet, not with teares onely, but with their hearts blood, and to dye for love of him, who hath loved them, and given himselfe for them to save them from their sin.

3. The mortification and dying of sin in our hearts, is a sign that our sins are forgiven us; When Christ takes away *Jacobs* sins, he also turnes away ungodlinesse from *Jacob*, Rom. 11. 26.

3 The dying of sin.

Rom. 11, 26,

7. If sin live in us, the guilt of it remains still upon us. I mean if it live in us in full strength.

27.

4. If we have a tender heart to mourne over Christ, whom we have pierced. Time was, when we could tread under feet that precious blood, by which we are sanctified. But now it melts the heart to thinke, that that blood, which we have so despised, should yet be sprinkled upon us, to wash us from our sin. This kindnesse of Christ towards us, makes our hearts to mourne over him, *Zach. 12. 10.* They shall mourne over him, or for him, not for our selves, but for him, mourning that we have pierced him, and grieved his Spirit by our sins.

4 Mourning over Christ.

Zach. 12. 10.

5. An heart willing to forgive, & to do good unto those that have done evil against us, *Mat. 6. 14.* when we cannot only forgive them, but forgive them, and bear a loving heart to them, that have been unloving towards us. This disposition of heart in us, springs from an higher fountaine of grace, which hath been shed downe upon us, in forgiving our sins. When the heart can reason with it selfe, to suppress revengefull desires, when they are stirring in us, and can argue, as *Mat. 18.* and *Eph.* the Lord is willing to forgive me my debts, and ought not also to forgive my fellow-servant that hath offended me? such a disposition of heart is a fruit and token of the forgiveness of our sins, *Mat. 6. 14.* The grace that hath been shewed in the forgiveness of our sinnes, workes an answerable disposition in us, making us ready to forgive the sins of our brethren.

5 A willingness to forgive others.
Mat. 6. 14.

Mat. 18. 8.
Eph. 4.

6. A free and full confession of sin; when we deale openly with the Lord, freely willing to open all our heart before the Lord, discovering knowne sins, secret sins, the most prevailing, beloved, and inward corruptions, willing to take the blame of all unto our selves, and still to be more vile in our selves;

6 A free & full confession of sin.

1 Joh. 1.9.

selves, that mercy might be glorified in our forgivenesse. When we can bring out the whole pack, and not keep a sin back, (so far as we know any thing by our selves) but lay all open and naked before the face of God, til there be no more to be found; such confession hath a promise of forgivenesse, 1 Joh. 1.9. There may be a forced confession, as was that of *Saul*, when he was so fully convinced of his sin, that he could no longer deny it, 1 *Sam.* 15. And of *Judas*, who out of extremity of horror and rage of conscience, was made to confesse his wickednesse in betraying innocent blood. There may be also a formall superficiall, and partiall confession, when we do in a generall fashion confesse our selves sinners, which confession hath no promise of forgivenesse, because these confessions are ever accompanied, first, with a desire (if possible) to maintaine our owne innocency; Secondly, with a spirit of unbelieve, and misgiving heart, fearing lest our owne mouth should judge us, and we become witnesses against our selves: Thirdly, with a spirit of pride, loath to confesse our selves to be so vile as we must acknowledge our selves to be, if we should confesse all our sinne against our selves. But when a man is willing to search out all his sin unto the last, that he may lay open all his heart, and confesse all his iniquity against himselfe before the Lord, being vile in his owne eyes, and desiring to be more vile, loathing himself for all his abominations: of such an one that can thus come before the Lord in humble confession of his sins, I doubt not to say unto him, *Go thy way in peace, thy sin is forgiven thee.* If God gives us a heart thus humbly to confesse, it is unto us a sign there is in God a heart mercifully to forgive.

Use 6.

Give glory to
God that pardone-
th.

Ephes. 1.6.

Exod. 34.6.

Mich. 7.18.

Exhortation to all the Saints that have tasted of this rich grace in the forgivenesse of their sins. Let them ascribe glory unto him that hath shewed this mercy on them, extolling the grace which hath forgiven them; this the Lord looks for; he would have his grace glorified by us, *Ephes.* 1.6. The Lord himselfe publisheth this as his owne glory, that *he is a God forgiving iniquitie, transgression and sin*, *Exod.* 34. 6. And the servants of God have herein given glory unto him, as *Micha* 7.18. *Who is a God like unto thee, who passeth by the transgression of the remnant of thine heritage?* We should make the praise of this grace to rise through

through the whole world, that heaven and earth may take notice of it, and wonder at the grace that hath been shewed on us. This grace can never be sufficiently glorified by us.

To teach us willingly to become servants unto this God of all Grace, who dealeth thus mercifully with his people. See *Hos. 14. 5.* When the Lord there promiseth to heale the rebellions of his people, by taking away their iniquities from them; marke what this workes in them, *ver. 9. What have we (say they) any more to doe with Idols?* with our former sinnes? we will serve them no more, wee will henceforth serve thee our gracious God, which promisest to heale all our back-slidings. His will we be, him will we serve. And thus much of the second benefit.

*Use 7.
Hosea 14. 5.
He willing to
serve him*

CHAP. VII.

The Third Benefit, namely, the renewing and sanctifying of our nature.

THe third Benefit of the Covenant, is the renewing and sanctifying of our natures, by the graces of the Spirit. The Lord having first justified us by his grace, in the forgivenesse of our sins, he then goes on to sanctifie us, that we might be an holy people unto him, to serve him, in holinesse and righteousness all our dayes, *Lu. 1.* When he hath made us imputedly righteous, he will have us inherently righteous also. And by the promise of this benefit, the Lord answers another scruple, which his people might be subject unto; We might think with our selves, this is indeed a great benefit, which the Lord hath promised hitherto, namely, to forgive all my sin; But though the Lord should perform all this mercy unto me, forgiving unto me all my former sins unto this day, yet I have such a vile sinfull nature within me, that I shall turne and sin againe as wickedly as ever I did before, and so all bring a new guiltinesse upon my selfe. Hereto the Lord answers: No, it shall not be, I will renew, alter and change that sinfull and wicked nature that is in you, I will make your heart

*3.
Sanctificati-
on.*

Luk. 1. 79.

*Whom God
forgives he
renews*

heart a new heart, so as you shall be enabled to do my will, and walke in my wayes. I will sanctifie you to be an holy and precious people to my selfe.

This renovation and sanctification of our nature, stands first in cleansing away our sinfull corruption, and then in an infusion and filling of us with the holy graces of the Spirit. As a vessel which we intend for any honorable use, first we scour and rinse out the filth that is in it, and then we sweeten it with other things, and so make it fit for service and use. Satan had defiled us with his loathsome filthinesse, but so many as the Lord sets apart unto himselfe, to be vessels of honour in his house, those he cleanseth from all filthinesse of flesh and spirit, and seasoneth them with all the sweet and gracious gifts of his spirit. Hence it is that we are said to be made partakers of the divine nature, 2 Pet. 1. 4. and to be renewed with the renewing of the holy Ghost, Titus 3. 5.

2 Pet. 1. 4.

And we are said to be created new in Christ Jesus, Ephes. 2. 10. because as in our first creation we were then created holy and righteous after the image of God: so now we are renewed unto the same image againe. The Lord doth with us as the Potter doth with his vessel, when the first fashioning of it is broken, he returns and makes it another vessel, as seems good in his eyes, Jere. m 18. 3. By this worke of renovation and changing our natures, there is a new disposition wrought in us, cleane contrary to that which was before. Whereas before the wisdom of the flesh, and our corrupt will was quite contrary, and even enmity against the Law of God, and would by no meanes be brought into subjection, Rom. 8. 7. yet now we are made to love the Law, and delight in the Commandements of it in our inward man, Rom. 7. 22. the Law is not now any more a Law without us, to urge and enforce us, but it is a law within us; it is written not in Tables of stone, but in the heart, according to that promise, Jer. 31. I will write my lawes in your hearts, and in your inward parts will I put them. By which writing there is stamped upon the heart an inward disposition and inclination of mind and will, to doe the things which the Law doth command. The Law being there within us, it is unto us as our own bowels, loving it and making precious ac-

Rom. 8. 7.

Rom. 7.

Jeremy 31.

count

count of it. This blessing the Lord promifeth in his covenant, as we may fee in Ezek. 36. 25, 26, 27. *I will powre cleane water upon you, and yee shall be cleane; yea, from all your filthinesse will I cleanse you. A new heart also will I give unto you, and a new spirit will I put within you: and I will take away the stony heart out of your body, and give you a heart of flesh, and I will put my spirit within you, &c.* And hence I thinke it is, that the Lord calls himselfe, *The Holy one of Israel*; not onely because he is holy in himselfe, and will be so acknowledged by them; but because he sanctifies his Israel unto himselfe, making them holy according to that *Levit. 20. 8. I am the Lord which sanctifieth you.* And in *Isai. 43. 15. I am the Lord your holy one.* And in *Habbak. 1. 12.* the Prophet calls the Lord *his holy One.* *Art not thou of old, O Lord, my God, my holy One?* He is not onely our mercifull God to pardon us, but our holy one to sanctifie us. And for the same cause we read of *the promise of the Spirit, Gal. 3. 14.* Because God hath promised to give his spirit unto those that he takes to be a people to himselfe. This blessing of sanctification the Lord will performe unto all his people, making them an holy people unto himselfe.

Eze. 36. 25, 26, 27.

Pfal. 71. 21.

Levit. 20. 8.
Isai. 43. 15.
Hab. 1. 12.

Gal. 3. 14.

Why God wil
sanctifie his
covenanted
people.
Epheſ. 1. 4.

First, because he hath for this end chosen them, that they might be holy, *Eph. 1.* and therefore he will bring them to that state of holinesse, to which he hath chosen them. What he hath chosen us to, he will bring us to. Gods purposes are not in vaine, he will performe to us all the good he hath intended towards us.

Secondly, Christ hath purchased the spirit of grace for us, *Joh. 17. 19.* *For their sakes (saith Christ) sanctifie I my selfe (offering up himselfe as a consecrate offering unto God) that they may be sanctified by the truth.* It was for our sanctification that he offered up himselfe.

Joh. 17. 19.

Thirdly, hee hath filled himselfe with all grace for that same end, that we might be filled by that abundance of grace which is in him, *Psal. 68. 18.* he received gifts for men, not to keep them to himselfe alone, but to communicate unto us, that out of his fulnesse we might all receive grace for grace, *Joh. 1. 16.* and therefore Christ is said to be not onely righteousness unto us, but sanctification, because he hath filled himselfe to the end that he might also fill us with his owne sanctity and holnesse.

Psal. 68. 18.

1 Cor. 1. 30.

K k

Fourth-

Fourthly, Christ hath prayed for our sanctification, *Joh. 17. 17.* And wee know that hee was heard alwayes, no prayer of his ever returned empty, but came backe with a full blessing.

2 Pet. 1. 4. Fifthly, Gods covenant is to give us all things that pertain to life and godlinesse, *2 Pet. 1. 4.*

Ezek. 36. 20. Sixthly, The Lord is an holy God, and therefore will have those that are in covenant with him, to be an holy people, *Levit. 11.* It would be a dishonour to God to have his name called upon by a sinfull and prophane people, *Ezek. 36. 20.* And beside, the end of the covenant betwixt him and his people, is communion; God takes a people into covenant with him, that he might communicate himself unto them, that He might possesse them, and they enjoy him; but God cannot communicate himselfe in the sweetnesse and familiarity of his love unto un sanctified ones. And therefore he will have his covenanted people, to be holy, that he may communicate himselfe unto them.

Seventhly, when the Lord gives himselfe unto a people to be a God unto them, he gives himselfe wholly unto them, keeping back nothing from them which might make them an happy and blessed people. And therefore as he doth communicate himselfe to them in his mercy and grace, to pardon their sin, so he doth also in his purity and holinesse to sanctifie them, and to cleanse them from their sin.

Levit. 10. 3.
Isai. 43. 21. Eighthly, God will be glorified in all his people, whom he takes neer unto himselfe, *Levit. 10. 3.* and in *Isai. 43. 21.* *This people have I formed for my selfe, they shall shew forth my praise.* But God could have no glory from us in this world, if he should not sanctifie us. Herein he is glorified, when we bring forth much good fruit, *Joh. 15.* and shine forth in good workes, *Mat. 5.* and shew forth the vertues of him that hath called us, &c, *1 Pet. 2.* In these things God is glorified by us; but this glory we can never bring to God, till he have sent downe his spirit of glory and grace upon us.

How great a
benefit this is,
to be sanctifi-
ed.

Now lest this blessing of sanctification should seem too little to be reckoned among the great blessings of the covenant, let us therefore consider how great a priviledge this is, to be renew-

renewed and sanctified by the grace of Gods holy Spirit. This is intended to us as a blessing, In *Isai. 44. 1, 2, 3.* The Lord maketh many sweet promises to his *Israel*; and in ver. 3. *I will* (saith the Lord) *powre my Spirit upon thy seed, and my blessing upon thy buds.* When God powres on any his spirit, then he would have us to know, that he powres on them a rich blessing. My Spirit and my Blessing, saith God. As it is a mans curse to be left under the power and dominion of sin: so contra, it is a blessing to be set free from sin, and to be renewed unto holinesse. Therefore it is that when Christ converts us from our sins, he is said to *blesse us in converting us from our iniquities, Act. 3. ult.* It is a blessing indeed. This is a better blessing then was that wherewith *Esa* was blessed, who had the fatnesse of the earth for his dwelling place, and the dew of heaven to make it fruitfull. This is one of those spirituall blessings wherewith Christ hath blessed us in heavenly things, *Ephes. 1. 3.* It is such a blessing as makes blessed those that receive it.

For first, by being sanctified in our selves, we come to have a sanctified use of all other blessings which wee enjoy. To the pure all things are pure, but to the impure all things are impure and defiled, *Titus 1. end.*

Secondly, holinesse is the Image of the blessed God, it conforms unto him, makes us like unto him. This is our excellency and our glory in the eyes of Angels and Men, in nothing are we so glorious as in holinesse; this is a Crowne and Diadem upon our head: and therefore *David* calls the Saints by the name of excellent ones, *Psa. 16. 3.* Sanctity makes a man to excell himselfe, and prefers him above the common condition of men. The spirit of holinesse is a spirit of glory, *1 Pet. 4. 14,* and grace is glory, *2 Cor. 3. 18.*

Thirdly, It makes the Lord to take a delight in us, even as a Father doth delight in seeing his owne Image in his children. God loved us before with a love of benevolence and good will, but now he loves us with a love of complacency, taking pleasure in his people, as the Prophet speaks, *P salme 147. 11. 149. 4.*

Fourthly, By being sanctified wee also take delight in God. *How precious are thy thoughts to me, O God, saith Da-*

Isi. 44. 1, 2, 3.

Act. 3. ult.

Ephes. 1. 3.

Which is shewed in 7 particulars.

1 A sanctified use of all things.

Titus 1. end.

2 It conforms us to Gods glory.

Psal. 16. 3.

1 Pet. 4. 14.

3 By it God takes delight in us.

Psal. 147. 11. 149. 4.

4 We also delight in God.

Pfal.73.25.
Pfal.42.

Pfal.43.4.

vid, Psalm.139.17. *Whom have I in Heaven but thee.* And Psalme 23.25. *When shall I come and appeare in the presence of God?* Psalm. 42. *Hereby the Lord becomes the God of our joy and gladnesse,* Psal.43.4.

His presence is sweet unto us, his voice is pleasant, his word, ordinances, and whatsoever else he communicates himselfe in, they are delightfull unto us, and we take pleasure in them. It is a pleasant thing to a sanctified heart, to be praising God, and to be exercised in any thing in which we may enjoy communion with him.

§ It increa-
seth our
peace..
1 Thes.5.23.

Fifthly, By being sanctified we have peace increased in our inward man. God becomes a God of peace unto us, in sanctifying of us. Thereby he stills those raging and strong lusts, which had wont to disquiet our hearts. While sin reignes, there is no peace; not onely is the Conscience perplexed by it, but the affections of the soule are set at variance one against another. Pride would have one thing, and Covetousnesse would have another; Hypocrisie and Prophanesne are divided one against another; like so many contrary windes which ly upon the face of the deep, and dash the waves one against another. Thus a multitude of contrary passions and lusts, distract and divide the soule asunder, so that while sin rules in us, there is no peace. But when grace begins to have its Kingdome set up in us, it then brings with it a blessed peace. Holinesse and peace go together; All the faculties of the soul being sanctified by grace, they do now ayme at one end, which is the doing of Gods will; and this unity makes peace.

§ It makes us
blessings to o-
thers.

Isai.19.24.

Ezek.34.26.
Mich.5.7.

Sixthly, By being sanctified, we are made instruments and means of blessing unto others; when God called *Abraham* to follow him out of his native Country, this was the promise by which he encouraged him to follow him, *I will blesse thee,* (saith he) *and thou shalt be a blessing.* It was promised as a blessing to *Abraham*, that he should be a blessing to others. Thus *Israel* is a blessing in the midst of *Egypt* and *Assur*, Isa.19.24. They are set as a blessing round about Gods holy mountain, Eze.34.26. *The remnant of Jacob* (Gods sanctified ones) *are among many people, as dew from the Lord, and showers upon the grasse,* Mic.5.7. They are a blessing. So long as a man wants grace, and is unsanctified, he is an uselesse,

uselesse, unprofitable creature, *Pla. 14.* They are altogether unprofitable, like that girdle which the Prophet speaks of, which was corrupted, rotten, & good for nothing, *Jer. 13. 7.* They are very corrupt, yea very corruption, *Pla. 5. 9.* And not onely corrupt, but they are corrupters of others, *Iſai. 1.* And so are rather a plague and curse to others, then a blessing. But when the Spirit of grace hath entred into the soule, and sanctified it, then he that was before unprofitable, is now become profitable, and being a vessel of mercy, filled with blessing himselfe, he lets out himselfe unto others, and becomes a blessing unto them.

Seventhly, by being sanctified in our natures, we are made fit to live in the life of God, from which we have been estranged ever since our mothers womb, we have been strangers from God, & from the life of God; we have of our selves neither knowledg how to do wel, nor any ability to do what we know; we only wander away from God, & bid God depart from us, *Job 21.* We have neither wil nor strength to do any thing that is holy and right in the Lords eyes: But when God sanctifies us, then a new spirit enters into us, and sets us upon our feet, & stirs and works in us, carrying us on to the doing of the will of God; Then we begin to live for God & with God. In a word, how great a blessing this is, we may conceive by the lamentable complaint of the Apostle, groaning under the bondage of his corruption, *who shall deliver me (saith Paul) from this body of death?* He knew himself to be already delivered from the Law of death, and the power of it, so that death could not hurt him, and yet *Paul* would have another deliverance still; There was yet one thing which troubled him, the body of death, the sin which hangeth so fast on; the remnant of corruption which like fetters hampered him, that he could not so perfectly fulfill the will of God.

This plague of the heart within, *Paul* desired to be healed of, *who (saith he) will helpe me, who will deliver me from this misery, & set me free out of this bondage of corruption?* *Paul* was many a time in bonds, in persecution, & manifold sufferings for Christs sake, but never do we hear him complain so of these; he ever said, *Who will deliver me and set me free out of this prison, out of these bonds, out of these pinching wants? &c.* But that which most troubled him, was his sinfull corruption of nature with

Pla. 14.

Jer. 13. 7.

Pla. 5. 9.

7 By it we live the life of God.

Pla. 58. 3.

Job 21.

Rom. 7.

within ; This is the plague which above all other he desires to be delivered from. And surely such is the disposition of all those, whose hearts God hath effectually touched with his spirit of grace, that if they had the kingdomes of the world for their own, they could be content, to forgoe all, so they might be rid of sin, and have their sanctification perfected in them.

Our sanctification
springs
onely from
grace.

Now as we have seene that this sanctification is a singular benefit and blessing unto us ; so let us consider also how it springs forth unto us out of the same fountain of grace, as did the former benefit of forgiveness of sinnes. These two streames issue out of the same fountrain of grace. When God sanctifies us, adding this benefit to the former, we may then say, Grace giving, grace in sanctifying of us ; here is grace upon grace. It is a blessing of rich grace. And this will appeare, if we consider,

First, How impiously and wickedly we have forsaken our first holy and blessed estate, in which the Lord had created us. *Eccles. 10. ult. made man righteous, Eccles. 10. ult.* but he would be finding out many inventions of his own, and if he could not invent them in the shop of his own braine, then he would take them out of Satans forge ; by those inventions thinking to make himself more excellent then God had made him ; and so did wilfully cast away that glory of grace, with which he was clothed, defaced the Image of God which was stampt upon him, bringing upon himselfe a sinfull and shamefull nakednesse, to the contempt of his person before all creatures ; cast off his God that had formed him, *Deut. 32. 15. setting light by the God of his salvation*, choosing to obey the cursed suggestion of Satan, Gods enemy, rather then to reteine his communion with God. This did he, and wee do *Apoc. 22. 11. him*, and now the Lord might have said unto us all, *Let him that is filthy, be filthy still.* Seeing you have thus defiled your selves, you shall never be cleansed, untill I have made my wrath to fall upon you, *Ezek. 24. 13.* It is wonderfull grace, if ever the Lord will returne to such, to renew us and sanctifie us by his grace ; Our sin was like the sin of Angels, who kept not their first estate ; no more did wee, wee sinned as they did, but we are sanctified, and not they, here is grace towards us, not toward them. They are suffered still to persist in their malicious wickednesse

kednesse, but we are renewed againe according to the Image of him that created us, Ephes. 4.

Ephes. 4.

Secondly, Consider the loathsomenesse of the sin and corruption which we have brought upon our selves, and doth now lie upon us; *A wicked man is loathsome* (saith Solomon) Prov. 13. 5.

Prov. 13. 5.

So loathsome is the sin that is in us, that we are made even to loath our selves, and to count our selves more filthy then the dung of the earth, Ezek. 6. 9. When the Lord formed man in the beginning, it was not silver or gold, or any such precious matter, out of which he fashioned him, but it was out of the vilest of the Elements, out of the earth, the dregs and setlings of all creatures. The matter out of which man was then made, was but vile and base. Wonder it was that God would set the

gracious Image of his holines upon so contemptible a creature. But though it was then but vile, yet it was (as I may so speake) innocent, harmlesse. The pollution of sin had not as yet defiled it, there was nothing in it as yet, which should make the holy God to loath the creature which he had made; sin had not as yet stained the earth with its filthinesse. But now by sin man is become abominable, his uncleannesse is as the filthines of the menstruous; the filthy leprosie of sin is not in his forehead alone, but is spread all over him; so that the Lord might say unto him, *Depart, depart yee polluted*, stand aparr, the pure eyes of

Lam. 4.

any holines cannot endure to behold such loathsome filthines. But now behold and wonder, even the God so glorious in holines, Exod. 15. 11. even he seeing us lie polluted in our blood,

he doth not passe by on the other side, but he takes pitie on us, and takes us and washeth us with water; he washeth us from our blood, and anointeth us with oyle, Ezek. 16. 6. 9. yea and

cloaths us again with *white linnen of sanctity and holines*, adornes us with ornaments of grace, which are as jewels of silver and

Apoc. 19. 7.

jewels of gold, &c. ver. 10, 11, 12, 13. and makes us beautifull by his own beauty which he puts upon us. And is not this

grace? Had wee seene our blessed Saviour rise up from the table to wash the foule feet of his servants, we would have wondred. How much more wonderful is this, that he should take us filthy

pepers, and wash us in the waters of *Jordan*, untill we be wholly cleane? Consider that place in Ezek. 16. 9. how the Lord him-

selfe:

selfe amplifies this grace towards us in washing us from our polluted blood. No lesse then three times together doth the Lord there mention this, *When I saw thee polluted in thy blood*; (saith the Lord) and againe, *When thou wast in thy blood*; and a third time, *Even when thou wast in thy blood, then I took thee and washed thee, and said unto thee, Thou shalt live.* Why doth the Lord so ingeminate, so double and treble this, *When thou wast in thy blood*? but onely that wee might the more observe his abundant grace towards us in purifying such loathsome uncleane ones as wee are. Doubtles *David* when he had defiled himselfe by that great and foule sin, he counted it mercy and rich grace to have a cleane heart renewed in him, *Psal. 51.*

Psal. 51.

Thirdly, Consider how unable we are to cleanse and purifie our selves; we are like little babes, who can defile themselves, but would lie in their uncleannes for ever, should not the nurse wash and cleanse them; we once stript our selves of the garments of grace, but now we know not how to put them on any more; we were *men*, at that time, when (in *Adam*) wee laid them by and put them off: But now like little *children* we should starve with cold and nakednesse, should not the Lord pitie us, and put these garments of grace upon us. *We are*, saith the Apostle, *of no strength*, *Rom. 5. 6.* not able to thinke a good thought, nor to will one good desire; but it is God that worketh in us both will and deed of his good pleasure of grace towards us, *Phil. 2. 13.* It is not in our willing or running, but in God shewing mercy, *Rom. 9. 16.* And it is not unworthy our observing, how in *ver. 18.* he opposeth mercy to hardening, (*He hath mercy on whom he will, and whom he will he hardeneth*) to teach us to look at it as a speciall mercy, when he is pleased to take away the hard and stony heart from us, and give us an heart of flesh, soft and pliable to his will.

Rom. 5. 6.
2 Cor. 3.

Phil. 2. 13.
Rom. 9. 16.

Ezek. 16. 5.

Luk. 10.

Fourthly, As we could not renew and sanctifie our selves, so neither could any other help us, and restore us againe to the holines we had lost; In *Ezek. 16. 5.* the Lords tels his people there, how little help they had from any other, when they lay in their misery, there was no eye that pitied them, to doe any thing to them, or to have compassion on them. The Priest and the Levite, they come and look on, but they passe by on the other side, there

There is nothing done to heale the wound which Satan by sin
 d given to our soules, but they are let alone to putrifie and
 rrupt the whole man more and more, so as from the crowne
 the head to the sole of the foot, there is nothing but sores,
 d swelling, and wounds full of corruption, *I/ai. 1.* But when
 e Lord saw that there was none to helpe, then he himselve
 ke the good *Samaritan*) comes and washeth our wounds,
 wring in wine and oyle, to cleanse and to heale us. Such was
 r pollution, so deeply set, that all the water of the Sea, all
 e bloud of bulls and goats, could not cleanse us; yea though
 should wash in *Nitre*, and take us much sope, yet our iniqui-
 would still stand undone away before the face of God, *Jer. 2.*
 Onely that spirit of life, that spirit of holines, that spirit
 power which is in Christ Jesus, that spirit being shed downe
 on us, that cleanseth us, washeth us, sanctifies us; without
 s, all helps under heaven had been in vaine, without this spi-
 neither Word, Sacrament, Commandements, promises, or
 g trained up in the Communion of the Church, and Chri-
 n families, neither any, nor all these could availe to renew
 o the grace from which wee are fallen, *1 Cor. 6. 11.*

1 Cor. 6. 11.

Fifthly, Let me adde this one thing more, If wee should look
 God himselve onely as just, and not as gracious, we could ne-
 have hoped to have obtained this blessing from him. Justice
 ld have said no other unto us, then as *Ezek. 20. 39.* Seeing
 would not obey me, goe therefore and serve every man his
 l, serve your sin. When we had turned the glory of God in-
 lye, and had worshipped the creature above the Creator,
 no is blessed for ever) Justice would then have given us up
 o vile affections, and to our own hearts lusts, and to a re-
 peate minde, to doe the things that are not convenient, so
 ving in our selves such a recompence of our error as was
 s, *Rom. 1.* This would have been the reward of Justice up-
 s for our sin; But here Grace comes in and powres downe
 us a spirit of grace and of sanctification, *Zach. 12. 10.* to
 us from our uncleannes, that we might be an holy people
 o God. And hence it is that in *1 Pet. 5. 10.* when the Apo-
 trays for the perfecting of our sanctification in us, he looks
 od as a God of all Grace; *The God of all Grace* (saith he)

Rom. 1.

Zach. 12. 10.

which hath called us unto his eternall glory by Jesus Christ; confirme, strengthen, and stablish you, &c. As thereby shewing from whence the fountain the benefit of sanctification comes, namely, from Grace, from the God of all grace. He is a God of all grace towards us in sanctifying of us.

C H A P. VIII.

Shewing that seeing sanctification is a blessing of the Covenant of grace, therefore to evidence our justification by our sanctification is no turning aside to a Covenant of workes. And, that one under the Covenant of workes, cannot by the workes of the Law attaine true sanctification.

*Use 1.
To evidence
justification
by sanctifica-
tion, is no turn-
ing to a Co-
venant of
workes.*



His may help to settle us and confirm us in the truth, namely, that seeing Sanctification is a blessing of the Covenant of grace, even as forgiveness is, therefore it is a warrantable and safe way for a man by a turning aside from his sanctification to take an evidence of his justification and of his estate in Grace before God. Forgiveness of sinnes, and sanctification, are both of them blessings of the same Covenant of Grace. As is the one, so is the other; the one is of grace, so is the other of grace also. Here therefore to take an evidence of our justification (standing in the forgiveness of our sinnes) from our sanctification, is not a turning aside from the Covenant of grace to a Covenant of workes, but it is to prove one benefit of the Covenant of Grace, by another benefit of the same Covenant. This argument is unanswerable. I reason thus, If justification and sanctification be both of them benefits of the Covenant of Grace, then to evidence the one by the other, is no turning aside to a Covenant of workes; But they are both of them benefits of the Covenant of Grace. Ergo. If so be the forgiveness of our sinnes were promised in the Covenant of Grace, and Sanctification were a blessing of the Covenant of workes, might it well be said, that to evidence one by the other, is a turning aside from the Covenant of grace to that of workes; But when they are both promised, both commun-

ed to us by the same Covenant, there is no colour to charge is way of evidencing our estate, with turning aside to another Covenant.

But may not a man that is under the Covenant of workes, giving himselfe to holy duties and actions, and exercising himselfe in them, come to attaine an habit of holines, and be fully sanctified?

Some have not doubted to affirme as much, but falsly, and the falsity of this opinion may be made evident by these Considerations following.

1. This opinion imports thus much, That one under the Covenant of workes, may performe acts that are holy, which is false; he may indeed doe such things as are materially holy, as being commanded of God, whose word and Commandement sanctifie them, and make the things holy in themselves, but they are not formally holy, but, (coming from their impure hearts) thereby they are polluted and defiled, *Tit. 1.* And therefore can have no such power to work sanctitie in the subject whence they come.

2. If true sanctification may be in one that is under the Covenant of workes, then must we of necessitie change the Articles promises of the Covenant of Grace, and make the promise of sanctification no part of it; we must blot out those promises of *writing the Law in our hearts*, and putting a new spirit within, and all other promises of the like nature, must be rased out of the covenant of grace, if one under the covenant of workes may attaine to this sanctification by his owne workes.

3. This opinion is directly crosse and contrary to the Apostle in *Gal. 3. 2.* where he tels us, that we receive the Spirit of sanctification, not by the workes of the Law, but by hearing of the Gospel preached. It is the doctrine of grace, not of workes, which makes us partakers of this spirit. And hence it is that *2 Cor. 3. 6.* he tels us, that it is the New Testament which is the ministration of the Spirit, by which the Spirit is ministred and conveyed unto us. The Law, or the workes of the Law do not.

4. Our being sanctified, and our being Saints; is in effect all one, but we are Saints by calling, and our calling is by the Gospel.

Object.

That one under the covenant of workes cannot by workes attaine to true sanctification; proved by 11. reasons.

Answer.

fpel of grace, 2 *Thef.* 2. 14. and therefore our Sanctification is from grace also.

5. We are sanctified by being in Christ, whence are those expressions frequent in Scripture, *Saints in Christ Jesus, sanctified in Christ*, and such like. Now our implanting into Christ is only from grace, and therefore so is our Sanctification also.

6. Our Sanctification is called a new creation, *Create in me a cleane heart, O God* (saith David) *Pfal.* 51. And in *Ephes.* 2. 10. *We are created unto good works.* And in 2 *Cor.* 5. *We become new Creatures in Christ Jesus.* And in *Ephes.* 4. 24. *The new man is created after God in holines, &c.* All which imply, that there must be a creating power put forth to the working of this new man in us. We must therefore deifie the workes of the Law, and make a God of them, induing them with a creating power, if we will ascribe such efficacy unto them, as to worke true sanctification in us.

7. We receive the Spirit by faith, *Gal.* 3. 14. therefore not by the workes of the Law.

8. Christ tells us plainly, the world of unbelievers that are under the Law, cannot receive the Spirit, *Joh.* 14. 17. *whom the world cannot receive.*

9. Sanctification is purchased for us by the blood of Christ. He gave himselfe for us, to purge us, &c. *Tit.* 2. 14. And so in *Ephes.* 5. 25, 26, 27. He gave himselfe for his Church, that he might sanctifie it.

10. The Covenant of workes presupposeth our sanctification, but it promiseth it not: It presupposeth it, I say, because there could have been no place for a Covenant of workes, if God had not first given Adam a spirit of holinesse to enable him thereunto. First therefore God creates man holy, and then makes a Covenant with him, requiring of him to work according to that holinesse of his nature which he was endued with; but if he violated and brake this Covenant, this Covenant doth not promise to renew him to holinesse again; this promise belongs to another Covenant.

11. But especially consider the proper and immediate work of our sanctification, which is the Holy Ghost, *Rom.* 15. 16. for which cause the spirit is called *the spirit of Grace*, *Zach.* 12.

10. and the *spirit of holiness*, Rom. 1. Election is the immediate work of the Father, Redemption the work of the Sonne, Sanctification the work of the Holy Ghost. All the whole Trinity working together in the work of our salvation; yet every one in his own order. First, the Father elects; then the Sonne redeems; and lastly the Spirit sanctifies.

Concerning these severall workes of the three Persons, wee are to consider,

1. That they are all of equall extent.
2. That they doe all issue from the same spring and fountaine of Grace.

First, they are of the same extent, none larger nor narrower then another: Those that the Father hath chosen, those doth the Sonne redeem; Those that the Sonne hath redeemed, those doth the Spirit sanctifie. The Father chooseth none, but whom hee gives to the Sonne to be redeemed by him; the Sonne redeems none but those that were so given him by the Father; and so it holds also in the third place, that the Holy Ghost sanctifies none but whom the Father had chosen, and the Sonne redeemed.

Secondly, as it is thus in the extent, so it is also in respect of the ground and cause from which they issue and spring: Look then, as our Election is of Grace and not of works, *Rom. 11. 6.* and our Redemption is of Grace, *Rom. 3. 24.* so is our Sanctification also, *Ti. 3. 4, 5.* Not according to the works which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the Holy Ghost: so that the same grace, favour, and good will which moved the Father to set his love upon us in our Election, and caused the Sonne to give himselfe for our Redemption, the same Grace sends or brings the Spirit into our hearts to renew us unto holiness. And thence it is, that sometimes wee are said to be chosen that wee might be holy, as in *Ephes. 1. 4.* sometimes said to be redeemed that wee might be holy, *Luke 1. 74, 75.* to the end that wee might know that our sanctification and renewing unto holiness doth come from the same grace, as doe our Election and Redemption; and therefore as our Election is not of workes, but of grace; and our redemption is
not

not of workes, but of grace; so it is also concerning our sanctification. I conclude therefore that by the workes of the Law, no man being under the Law or covenant of workes, can attaine to true sanctification and holinesse. And if sanctification be not by the Law or covenant of workes, then it necessarily and invincibly followes, that for a man to try his estate in grace by his sanctification, is no turning aside to a Covenant of workes.

Thus much we do not unwillingly assent unto, namely, that there is a kind of outward sanctification (improperly so called) or rather an outward reformation, which a man under the covenant of workes may attaine unto. The Law hath a power not onely to irritate and provoke the lust that is within, by its contrariety thereunto, *Rom. 7. 11.* but also to curbe and restrain the breaking of it forth into outward acts, by the terror of it, *Gal. 3. 19. Exo. 20.* And by this reformation thus wrought by the worke of restraint, the uncleane Spirit may seem to be cast forth, *Mat. 12.* but whatsoever reformation is thus wrought, is as far from true sanctification, as earth is from heaven: For though this reformation doth and may come from some inward work of the Spirit of God upon the spirit and soule of man, as namely, to convince and terrifie the conscience, to stir the affections, and to awe the wil also, so that man dares not commit the things he would, yet the mind and will is still unrenewed, the frame and disposition of the heart is still the same as it was before; and therefore this reformation is not true sanctification. That may be by the Law, This is onely by the Gospel and from Grace.

Heb. 10. 29.
vindicated.

Objeſt. But in *Heb. 10. 29.* it is said of some, who in respect of their inward estate never went beyond a covenant of workes; yet of them it is said that they were sanctified by the blood of the covenant, which is the blood of Christ; therefore such as are under a covenant of workes may be sanctified.

Anſw. There is a twofold sanctification, one really, another in profession onely. As some men are said to beleve when the worke of faith is really wrought in the heart, who are therefore said to be found in the faith, *Tit. 1. 13.* and *2. 2.* so others are said to beleve, onely because they make a profession of faith,

as *Joh. 2. 23. Act. 8. 13.* Simon himselfe beleved also, &c. i. e. he professed to beleve. And as it is in faith, so it is in sanctification also. There is an holinesse of truth really wrought, *Ephes. 4. 24.* and there is an holinesse of profession, when we profess to carry the lamp of holinesse in our hands, but want the oyle of grace in the vessel of our hearts, *Mat. 25. 2.* There is a sanctification external reaching to the purifying of the flesh, standing in the observance of the outward ordinances of the Church; and there is another sanctification internal, standing in the inward purging of the conscience from dead workes, by which we are enabled to serve the Living God, *Heb. 9. 13, 14.* 3. There is a sanctification to men, making us so to be esteemed by men; and there is also a sanctification to God, when we are so indeed in the sight of God. Now this sanctification here spoken of was in profession, externall, in respect of men, and in esteem of men, but not real, inward, and in respect of God, so as to make them holy and blamelesse in his sight.

Object. But they had reall gifts, as illumination, some delight in the word, and such like, *Hebr. 6.* therefore they were really sanctified.

Answer. It followeth not, because there may be some real work wrought in the soule, which yet may not reach so farre as to reall and true sanctification. There may be some morall dispositions wrought in a man, which are reall in their kinde, and yet may come far short of true sanctification.

Object. As where there is the substance and being of a man, there is a true man; so where there is such a being of reall gifts, there must needs be reall and true sanctification.

Answer. Where there is the substance of a man there is a true man, if true be taken for *verum naturale*, which hath a true naturall existence and being, and is not a meer *spectrum*, a phantasm, an image, or shadow of a thing. And thus taking true in this sense, a ranke thiefe is a true man. But take true for *verum morale*, for that moral truth which is required in the word, then may there be the substance of a man, head, armes and feet, &c, and yet this man may not be a true man considered thus
morally.

morally : bring this man to the rule of the word, try his actions by the truth which the word requires, and then he which was found a true man in the former consideration, will here be found a man false and deceitfull. So here, gifts may be really wrought in a man by a physcally worke of the spirit, and yet bring these same gifts and the actions produced by them to the rule of the word, and try whether they will answer to the patterne of true sanctification which the word layes downe, and then their sanctification will be found false, coming short of that holinesse of truth which is in the true Saints.

Object. But these here mentioned are said to be sanctified by the blood of the covenant, that is, the blood of Christ, but the blood of Christ doth not sanctifie only outwardly, as touching the purifying of the flesh; but it purgeth the conscience also within, to serve the living God; and therefore these here mentioned were inwardly and truly sanctified.

Answer. The blood of Christ is taken either Properly, or Sacramentally; Properly, as in 1 Joh. 1. 7. where he saith, *The blood of Jesus Christ his Son cleanseth us from all sin*: the blood in the spirituall efficacy of it being applyed unto us, doth indeed inwardly cleanse us from all sin. But sometimes the blood of Christ is taken Sacramentally, and it is received sacramentally only; and thus the water in Baptisme, and the Wine in the Supper, is the blood of Christ, *Matth. 26. 1 Cor. 10, and 11.* Now this sacramental blood was sprinkled upon them, & they were washed with the Sacramentall blood of Christ in Baptisme; but the spirituall efficacy of the blood it selfe never touched their conscience, though the sign of it might be sprinkled on the outward man. And thus *Paræus, Erat eorum sanctificatio non interna sed externa, in professione fidei, & participatione sacramentorum externa consistens.* They were sanctified, that is, (saith he) they were by profession segregated from the Jewes and Pagans, and were accounted for true Christians or for Saints. To conclude, the answer to the place alledged, the allusion is to that of *Moses*, in *Exod. 24. 3. to 9.* where *Moses* makes up the Covenant betwixt God and the people: there *Moses* first rehearseth unto them the words of the covenant, to which they shew themselves willing to assent, *Verse 3.* then ha-

ving

Sic etiam Polanus in Malac. pag. 41. And Ames. in his Antisynodal. p. 212. and 359.

ving taken order for the killing of the Sacrifice, the blood whereof was to ratifie and confirme the Covenant, *ver. 4.5.* next he takes part of the blood and sprinkles it upon the people, *verse 8.* using these words, *Behold the blood of the Covenant which the Lord hath made with you, concerning all these things.* And now the people having thus far accepted the terms and conditions of the Covenant, and accepted the blood of the Covenant, being willing to be sprinkled with it: now (I say) this people was a sanctified and holy people, a people in Covenant with God, separated from the prophane people of the world, and were now esteemed a peculiar and holy people, though yet many of them were not inwardly sanctified, but onely thus farre in respect of externall confederation and profession; so it is with these here spoken of, they were content to accept the sprinkling of the sacramentall blood upon them, and outwardly professed themselves willing (as *Israel* did) to become the people of God; but yet all this while they were never in truth inwardly sanctified, never washed with the washing of the new birth, *Tit. 3.* This allusion I gather by the words of the Apostle, calling the blood here mentioned the blood of the covenant; just the same expression as *Moses* used before, *Behold the blood of the Covenant, Exod. 24. 8.* And looke how the one blood was sprinkled, so was the other; and what sanctification was wrought by the one, the same was also by the other, namely an externall federall holinesse; they having (both one and other) accepted the blood of the Covenant to be sprinkled upon them, whereby they were sanctified thus far, as to become a separate people unto God. So that (notwithstanding all that which hath been objected, or can be) this stands good, that sanctification is a blessing of the Covenant of grace onely: And being so, therefore to prove our justification by our sanctification, is not to goe aside to a Covenant of works.

C H A P. IX.

Discussing this question, whether there can be any evidence of a good estate, gathered from the habituall graces of sanctification, and the signes by which true sanctification may be knowne, together with other deductions from the former point.

Use 2.



Our Sanctification a benefit of the Covenant of grace, and springs it from Grace? what then can our works of Sanctification merit for us at the hands of God? what have we herein which we have not received?

1 Cor. 4. of his owne hand do we give unto him, as David spake in another case, 1 Chron. 29. but of this there will be a fitter place to speake elsewhere.

Use 3,
Our salvation
discerned by
our sanctifica-
tion.

To teach us hereby to try our selves, whether we have any part in that salvation which God promiseth in his Covenant: when we heare the Lord say as he doth here in my Text, *As for thee also, thou shalt be saved by the blood of thy Covenant*; we should search and see whether we have been made partakers of this salvation promised. But how shall we know that? even by our sanctification, if the Lord hath renewed and sanctified our natures, and made us new creatures in Christ. At what time God saveth his people, at the same time he sanctifieth them. And thus he tels the Israelites, Ezek. 36. when he promiseth them to bring them back into the Land which their Fathers dwelt in (which was unto them a type of heaven, & was therefore called the Lords Land, Hos. 9. 3. 2 Chron. 7. 20.) he tels them withall, that when and at what time he would perform this unto them, at the same time he would poure out his spirit upon them, and would cleanse them from their iniquities, verse 33. sutable to that of the Apostle, Tit. 3. 4, 5. he hath saved us by the washing of the new birth, and by the renewing of the Holy Ghost. At what time God sanctifieth us, at the same time he saveth us; he gives us the one as a pledge of the other. And therefore it is that when the Lord had converted, and sanctified the heart of *Zachens*, and made him a new creature, he did withall thus te

rise unto him, *This day is salvation come to thy soule. &c. Luk. 19. 9*
Some

Some doe deny this way of tryall, as if no evidence could be had from our sanctification, till we first know our election and justification by immediate revelation of the Spirit: This mediate witnesse of the Spirit which is by habituall and inherent graces, is not to be hearkened unto, untill the immediate witnesse hath spoken. But if there be no tryall and knowledge of our estate to be had by habituall grace; then

Some deny this kind of tryall by sanctification.

1. What did Christ meane when he told his Disciples, that hereby should all men know them to be his Disciples, if they love one another? *Joh. 13.* What did *Paul* mean, when he bids us prove our selves whether we be in the faith or no? *2 Cor. 13.* *David* surely was deceived, when he said, hereby I know that I shall not be confounded, when I have respect unto all thy commandments; if so be no knowledge of our good estate may be gathered hereby. Yea, to what end did *John* lay downe all those signs and tokens of a blessed estate, which are scattered here and there through the whole first Epistle? his scope in that Epistle being this, even to give to the faithfull some certaine evidence of their salvation, as is manifest, by *chap. 5. 13.* And this being his scope, marke then how frequent and plentiful he is in bringing in evidences of this nature, as now we speake of, as we may see *Chap. 1. 7.* If we walke in the light (of holinesse) we be in the light, then have wee fellowship one with another (that is) God with us, and we with him; so *Chapter, 2, 3, 4.* Hereby we are sure that we know him (so as to have eternall life by the knowledge of him, *John 17. 3.*) if wee keep his Commandments; and in verse 29. Know ye that he which doth righteousness is borne of him; and in *Chap. 3. 7.* he that doth righteousness (walking in the righteousness of a good conscience, and upright conversation) is righteous (namely by imputation) even as Christ is righteous; and in verse 9, 10. He that is borne of God sinneth not: In this are the children of God knowne from the children of the Devill, even by righteousness, and loving of our brethren; and verse 14. Hereby we know that we are translated from death to life, because we love the brethren; so also verse 18, 19, and 24, and *Chap. 4. verse 7. 12, 13, 16.* Surely these are no lying Testimonies, these witnesses, are true: If in taking evidence from these things, we be deceived, we may herein say

But it is proved by Scripture.

as *Jeremiah* said in another case, *O Lord I am deceived, and thou hast deceived me*, *Jer. 20.7.*

1 Cor. 2. 12.

2. If there were no evidence to be taken hereby, this were to leave the work of the spirit in as much darknesse and obscurity, as is the work of the Father and the Son: But the work of the Spirit is to make knowne and manifest unto us the things that are given us of God, *1 Cor. 2. 12.* So long as the Fathers work of election stands alone, and is not accompanied with the worke of redemption and sanctification, his electing of us is so hidden in his owne bosome, that none can tell what he will do with any of the sons of men, whether he wil save any or destroy all: But when the son comes and lays down his life for mans redemption, he doth thereby bring to light the Fathers intention thus far, that it is now known that certainly there be some whom the Lord will save: But yet who these (*some*) be that is counsel still, that is unknown; therefore in the third place the Spirit comes, and sanctifies those that are so chosen and redeemed. And now by this work of the Spirit, it is known not onely that there be some that God will save, but the very persons themselves are thereby singled out & marked; these have the seal and mark of God upon them, whereby they are known to be the sheep for which Christ laid downe his life, according to the counsel and will of the Father; Even as in *Mat. 3. 17.* when the Spirit came down upon Christ, then God witnessed, *This is my beloved Son*: So it is here concerning our selves, hereby we have Gods witnesse, testifying of us that we are his children, even by his Spirit of sanctification which he hath sent downe into our hearts: By this we know that we are children redeemed and chosen; If we be sanctified we are saved; Our salvation is begun, and shall be perfected in due time.

Apoc.

Obj. But when the Apostle saith, we know that we are translated from death, &c. his meaning is, as if he should say, we which have first received the seal and immediate witnesse of the Spirit, we know &c. but others cannot know it.

Ans. This is not the meaning of the Apostle, as is evident to any one that with attention doth observe the scope and manner of the Apostles writing: The matter stands thus; There were a number in the Apostles time, such as *James* elsewhere speaks

speakes of, which professed to know and believe in Christ, and *would say*, they had faith, as it is in *James 2. 14.* and yet they had no works: They *would say* they had fellowship with the Father, *1 Joh. 1. 6.* and yet they would walk in darknesse: They *would say* they knew God, *1 Joh. 2. 3.* and yet would not keepe his Commandements: They *would say* they did abide in Christ, and yet did not walk after the steps of Christ, *ver. 6.* They *would say* they were in the light, and yet would live in hatred of their brother, *ver. 9.* They *would say* they loved God, and yet loved not their brethren, *1 Joh. 4. 20.* Now against these *Sayers* (as I may call them) that were all in profession, and in word, saying, Lord, Lord, but not doing his will, against these I say, the Apostle opposeth these others which had the true work of sanctification in their heart, and tells us that *hereby* we know, &c. Namely, if we do *not onely say* we love the brethren, but do *indeed* love them, &c. hereby we know that we are passed from death to life. Thus by these expressions taken out of the Apostles own mouth, we see clearly who they are whom the Apostle meaneth by this (*we*) namely, not we onely who have received that immediate witness of the Spirit, assuring us of our election and justification, but we also which have this work of sanctification wrought in our hearts by the holy Ghost.

Quest. But some may say, why should we goe about to evidence our justification by our sanctification, rather then our sanctification by our justification?

Ans. Because though they goe both together in time, yet they are not both alike in respect of manifestation: Our sanctification is more manifest to us then is our justification. Its easier discerned: First, because our sanctification is the work of the Spirit, whose part it is (as was said before) to make knowne unto us the hid things of God; for which cause he is called the Spirit of Revelation, &c. *Ephes. 1. 17.* Secondly, because our sanctification is a work within us, wrought in our own hearts; Our justification is an act of God without us, God not imputing to us our iniquities; but our sanctification is an inward work wrought in a mans own bowels, of which he hath (and cannot but have) a sensible feeling in himselfe.

Object. But by this reason (may some say) a man may as well know

know his justification as his sanctification, because wee are justified by faith, and faith is an inward Grace planted in the heart, as well as any other sanctifying Grace which springs therefrom. And therefore wee may know our justification by our faith, as well as by our sanctification.

Answ. True, so farre as we discern our faith, we may thereby discern our justification also : But this makes for us, not against us. Though this withall is to be considered, that faith being as the root of all other Graces, is more hidden then they are, as the root of the tree is more hidden in the earth then the body or branches; but this we stand not upon : This therefore we would grant, that a man may know his justification by his faith; but this toucheth not the point in hand. For when wee goe about to try our justification by our sanctification, and by qualifications inherent in us, in this way of tryall, faith is excluded, as much as any other sanctifying Graces be. And the meaning of those that doe oppose this way of evidencing by our sanctification, is to remove all evidence by any thing in our selves, whether by faith, or by any other Grace, and to urge onely the immediate revelation of the Spirit; The summe is, that this is a safe way of tryall, being laid down unto us by the Lord himselfe in the Word: And it is a possible way, in as much as our sanctification is more evident then our justification, *this* being an act of God without us as was said before, and *that* a work within us, which wee feele and finde in our owne soules. Would we then know whether we be of the number of those that are saved by the blood of the Covenant? wee need not for this ascend up into heaven, to search the book of Gods election, nor need wee to goe down into the lower parts of the earth, for any there to tell us that we are delivered thence; but goe down into our own hearts, and if we finde this work of sanctification there wrought, then what Moses said of Israel, *Deut. 33. 29.* *Blessed art thou O Israel, a people saved by the Lord,* the same may be truly said of us; Our salvation is begun, wee have the seale of it, the earnest, the first fruits, which shall at length bring the full possession of the whole harvest : *Blessed therefore are they which are undefiled in their way (saith David) which walk in the Law of the Lord, Psal. 119. 1. Blessed are the pure in heart, Matth. 5. 8.*

5. 8. *Those that have innocent hands, and a pure heart, shall surely ascend into the mountaine of the Lord, and stand in his holy place, Psal. 24. 3, 4. Such as these shall never be moved or confounded, Psal. 15. end.* But if in our hearts we doe still nourish impurity, if we be fleshly, carnall, such as have not the Spirit, then have we no part nor portion in that salvation which the Covenant brings unto Gods people; *without holinesse no man shall see the Lord, Heb. 12. 14. No unrighteous person, no uncleane thing shall enter into Gods Kingdome, 1 Cor. 6.*

Quest. But how shall wee discern our sanctification to be right, incere, and sound?

Answ. 1. By the extent of it: It goes over the whole man, soule, body, and spirit, *1 Thes. 5. 23.* and therefore compared to leaven, *Matth. 13. 33.* which runs through the dough till all be leavened. As corruption had defiled all, so Grace sanctifies all: The minde which was darknesse before is now light in the Lord, to know and understand the will of God, and to discern things that differ: The judgement made to approve the good which is known, the will to desire and endeavour after the doing of it: The conscience is made watchfull, and tender, fearefull to offend: The affections ordered aright to love the things which God loveth, and to hate the things which he hateth: The body is made an instrument to execute and doe that which is holy and good: Both body and spirit are Gods, set to doe the things that please him, by which he may be glorified, *1 Cor. 6.* all that is within us and without us, is employed to praise God.

2. True sanctification as it doth sanctifie the whole man, so it doth forme the heart to a closing with the whole will of God, without exception or reservation: when God writes his Law in our hearts, he writes all his Commandements there, as he wrote all of them before in the Tables of stone; and they being all written in the heart, now we love all the Commandements of it, saying, as *Paul, The Law is holy, and just, and good;* now his Commandements are not burthinous or grievous, all are equall and right, we love all, embrace all, and labour to practice all; duties of holinesse towards God, duties of love and righteousness towards men, goe hand in hand in the life

Notes to discern sanctification by.

I.
The extent of it.

2.
It conformes to the whole will of God.

of a sanctified Christian : He makes account he hath done but half his duty, if either of these be omitted : He counts himself as debtor to God and man, to glorifie God, and procure the good of men ; and desires to keep a cleare conscience towards both, *Acts* 24. 16. It is but false sanctification which neglects either of these duties, or any part of them ; when we put on a forme of Religion, and yet deale unrighteously with men, this is cursed hypocrisie : And when wee deale squarely with men, but are carelesse *Gallio's* in the things of God, this is but a kinde of civill profanenes: there is no true sanctification in one or other of them: True sanctification cleaves to the whole law, and to all the Commandements of it, seeking to doe and fulfill all : such an heart the Lord requires, *Deut.* 5. 29. and such he works, where he works Grace in truth, *2 King.* 23. 25.

3.
A sanctified
heart findes
no peace,
when erred
from the way
of holines.

3. True sanctification will never suffer the soule to finde rest and peace, but onely in the way which is called holy : A sanctified soule may step aside into the way which is not good, but it can finde no rest there ; Holinesse stands in a conformity with God : It will not agree with any thing which is contrary to God, or to his will ; a godly heart can finde no peace there. As on the one side a sinful heart may do the thing that is good, but it takes no pleasure in such things ; so *contra* the sanctified heart, may by occasion and by strength of temptation, and prevailing power of inward corruption, be drawn to act amisse ; but when he hath done so, he finds no rest in his spirit, till he be returned againe into the way of holinesse which he had turned from. Thus *David* slept aside, but what peace found he ? *Peter* fell into shamefull deniall, but how grieved was he afterward ? Thus *Paul* he confessed he did the evill that he would not ; but how was he pained at the very heart, till he was rid of that body of sinne ? It was his continuall vexation. As the needle in the compasse may by shaking be turned from the right point, and from the pole, but it will finde no rest till it be turned to it againe : So here. When therefore the heart sinnes and finds rest in it, and is not labouring to work out the corruption which is within, this is an evill sign and dangerous ; this argues a carnall disposition, and an unsanctified spirit. But when we are grieved for the evill which is in us, when our sin is counted our misery,

misery, making us lament with *Paul*, and say, O miserable man that I am, &c. and that not onely as it troubles the conscience, but as it cloggs the Spirit, hindring us in well-doing; this is a sign of a sanctified estate, and springs from a Spirit of grace.

4. True sanctification will make us most wary and watchfull against those sinnes which doe most staine our holy profession, and blemish the glory of Christ, and make us most studious of those things in which God is most glorified: As *Paul* said of himselfe, *I can doe nothing against the truth, but for the truth*; so indeed a sanctified soule can doe nothing against Gods glory, but all things for his glory. Sanctity devotes a man unto God, he is for God, not for himselfe, not for the world, he accounts himselfe that he is Gods. If we live we live for God; whether we eat or drink or labour or rest, we doe them for God, *1 Cor.* 10. 31. If we get riches, we grow rich for God, to honour God with our riches, *Prov.* 3. 9. Our whole life is for God, *Rom.* 14. 6. This is a sanctified disposition, when it is thus with us: And when otherwise we eat for our selves, as *Zachary* speaks, *Chap.* 7. 6. we labour for our selves, get riches for our selves, not caring how our profession is blemished, and God dishonoured by our worldly and covetous conversation; this is from the flesh, which loves its own, and minds its own things, and not the things of Christ.

5. True sanctification makes a man affect society with those that are holy: Its a good signe when the heart doth inwardly leave to those that excell in grace; especially, when it is for Grace-sake, and because of the Grace that is in them. There may be an outward complying with them, and some externall society had with them also, when yet the heart is not with them; here may be some sutablenesse of disposition, some morall qualifications, in a godly soule, which may give content unto carnall heart; but to love them inwardly, and that not for any other respect, but for the grace which is in them, this is from a sutable Spirit of grace working in our selves: Thus it was with *David*, *Psal.* 16. 3. and *Psal.* 119. Come unto mee all that feare God, &c. and away from mee yee wicked, &c.

6. True sanctification makes us aspire after communion and fellowship with God himselfe; it loves fellowship with the

4.
Sanctification
makes live to
God.

5.
It makes affect
society with
those that are
holy.

6.
It desires
communion
with God.

Saints, but rests not in them, but aspires higher; nothing will satisfie a sanctified soule, but God; yea, it is God which hee loves and seeks in his Saints. So it is also in the use of Ordinances, they are all empty things without God, unlesse the Lord be there; The Word, Prayer, Sacraments, are but leane and empty things, unlesse he enjoy God in them; He is the fat, the marrow, and sweetnesse of them all: when God meets the soule in any of these, it is then satisfied as with marrow and fatnesse; but when he withdrawes and absents himselfe, it findes no satiety, no relish in any thing: The soule is empty still, till he fill it, who is the fulnesse of all things: God onely doth fill and satisfie the soule that is sanctified; See *Jer. 50. 4.* There you shall see the children of *Israel*, and children of *Judah* together coming to *Jerusalem* the place of Gods worship; but is that all they goe for? No, saith the Prophet, *They goe seeking the Lord their God*; they goe to *Jerusalem* to worship there; but there is a further thing they seeke for, even God himselfe; without whom, *Jerusalem*, and Temple, and all would be but as a solitary cave in a wildernesse, if God were not found there; This Gods servants finde in frequent experience: Sometimes they finde God sweetly present with them in Prayer, Sacrament, or the like, and then they goe away as a man refreshed with new wine: Sometimes they seek him but finde him not, as *Cant. 5.* and then they are like men that faine would eat to the satisfying of their hungry soule, but they want their appointed food: or like those in the Prophet, they doe eat, but they are not satisfied, they have not enough: *Whom have I in heaven but thee?* saith *David*, *Psal. 73. 25.* *Whom* there are Angels, there are Saints, the Spirits of iust and perfect men, *Heb. 12.* Are all these nothing with *David*? These were in heaven, and are also in earth: yet saith *David*, *Whom have I in heaven or earth but thee?* These are good with God, but not able to satisfie a sanctified soule without God: If it were possible for such a soule to be in heaven it selfe, there to enjoy all the glory of it, and communion with all the company of Saints and Angels there, yet if it should not there enjoy God it would say, I finde not him whom my soule loveth and longeth for; where is he? I must finde him ere my joy can be full

full. Thus a sanctified heart aspires to fellowship with, and enjoyment of God himselfe; It stayes not till it come to the top of the ladder where God is; Ordinances are as so many steps to ascend up unto him; he onely is the end which the godly heart seeks in them; when wee rest in them, not seeking or not finding God in them, this is but formality, not true sanctity: True sanctity stayes not till we can say as 1 Job.

1. 3. *Verily our fellowship is with the Father, and with his Sonne Jesus Christ.*

7. True sanctification makes us exceeding sensible of our own wants and weakneses in Grace; making us to see how far short wee come of that perfection which should be in us: Thus it was with *Paul*, he strove unto a conformity with Christ; but (saith he) *I have not yet attained unto it*: And so it was with *David*, Psal. 119. 5. *Oh that my wayes were directed to keepe thy statutes!* q. d. but alas, how short doe I come of such a course? when men are so full, and so perfect, that they lack nothing, its a sign that pride, and selfe-conceit, and hypocrisie hath filled their heart, rather then true sanctity; These are proud Pharisees, Hypocrites, *Laodiceans*, who are indeed poore, and blind, and naked, and miserable, having no truth of Grace in them. Its a true saying, *He that wants nothing in Grace, hath nothing*; others there are which are ever wanting, ever craving and begging, as men that are made up of wants, seeing such abundance of corruption in themselves, that it makes them to abhorre themselves when they come before God; onely this they doe, they are still purging themselves in that fountaine of Grace, *Zach. 13.* seeking to grow up to full holinesse in his feare, 2 Cor. 7. 1. These are sanctified soules, such Christ pronounceth blessed; *Blessed are the poore in Spirit, Blessed are these that thus hunger and thirst after righteousness*, Matth. 5.

8. There be sundry sanctified affections and dispositions, which doe shew forth true sanctification where it is: As

First, holy mourning for sinne, when our sinne is our chiefest sorrow, as it was in *David*, Psal. 51. 4.

Secondly, a chusing of the way of Grace; when godlines and Grace with losse accompanying them, are chosen and preferred before riches and treasures of the world, doing as *Moses*, who

7.

Sanctific
makes us sen-
sible of our
own wants.

8.

Sanctified af-
fections.

chose affliction, rather then the treasures of *Ægypt*, Heb. 11. and *David* who said of himselfe, *I have chosen the way of thy precepts, &c.* What ever befall us, this is our resolution, in this way I will live, in this I will die.

Thirdly, a caring and taking thought for the things of Christ; *Paul* that chiefeſt of *Saints*, had his head full of these cares, even cumbred with them every day: This was from the abundant Grace of God which was in him; those that are after the flesh, they take thought for the flesh to fulfill the lusts of it, *Rom. 13.* but those that are after the Spirit, they take thought for the things of Christ, *Phil. 2.*

Fourthly, an holy zeale and earnestnes for good, to be active and working for Christ, with an holy emulation and contention of Spirit, being provoked thereto, not onely by the zeale of others, as *2 Cor. 9.* but even by their lukewarmnesse; the lesse they doe, we will doe the more, and seek to draw on others by our example; loth that any should be more forward in evill then wee for good.

By these things try we our selves, try we our sanctification, where these things are, there is the Spirit of holinesse; and where they are not in some degree more or lesse, there the Spirit of Grace is not, nor have those (that doe wholly want these things before-named) any part or portion in any saving blessing of the Covenant.

How to get
help against
our corrup-
tions.

Use. 4. For direction unto all Gods people which have given up themselves by Covenant unto God; These doe many times complaine of the power of their corruptions prevailing against them; They see so much sinfull uncleannesse in themselves, that it makes them to doubt whether the Spirit of grace ever had any abiding in them. Now for these, here is direction how to get helpe, that they may become pure, holy, undefiled, and cleane from their sin; Let them look unto the promises of this Covenant, which God hath made with his people: Here is a fountain of grace opened unto them to wash in; God hath promised, *That he would poure cleane water upon them, and will cleanse them from all their filthines, Ezek. 3. 25.* He hath said, *he will wash away the filthinesse of the daughters of Zion, that they may be cleane.* Are you then leproous and uncleane in your owne eyes?

Goe

Go then and wash seven times in these waters of *Jordan*, and so your leprosie shall depart from you : Go to God and plead his Covenant and promise, and say unto God, Lord, thou hast made promises unto thy servants, that thou wilt not only forgive the sins of thy people, but that thou wilt sanctifie them, and make them an holy people unto thee ; why then am I still thus corrupt, sinfull and uncleane ? Lord, wash me, wash me thoroughly till I be cleane from all my sin. This is our way to get help against our corruptions ; we think (for the most part) that if we have sinned, we must indeed go to God for pardon and forgiveness ; but we thinke we must worke out our sanctification of our selves, by our owne watchfulnesse, resolutions, vows, and promises made unto God : But herein we wrong our selves ; were there not more helpe in *Gods promises* which he makes to us, then in *our promises* to him, we might lye in our pollutions for ever ; we must therefore goe to God for helpe against our corruptions, seeking to him by faith in his Covenant and promise, saying, as *Jehoshaphat*, Lord, I am so borne downe by the power of my sinne, that I know not what to doe ; onely mine eyes are unto thee ; doe thou subdue mine iniquities, doe thou helpe me. The whole life of a Christian is a life of faith ; the life of justification ; the life of sanctification ; we live both these lives by the faith of the Son of God, Gal. 2, 20. and therefore we are said to be sanctified by faith, because by faith we seek for, and receive the Spirit of sanctification which is promised unto us. Herein then lies our helpe. What is the reason that after so many resolutions, against such or such a sin, yet we are overcome againe and againe ? It is (in a great part) because we look at the victory against them to come as from our selves ; we thinke this or that shall doe it : but the Apostle tells us, that the victory by which we must overcome, is our faith ; *John* 5. 4. Rest upon Gods faithfulnessse for helpe and strength against sin, as well as for forgivenessse of sin : And then, though there be no help on earth, yet we shall see that there is help in heaven ; though none in our selves, yet there is in God and in his faithfull covenant.

Use 5. To stir up the heart to do yet finde themselves destitute of all grace, not able to discern the least sparke of goodnessse.

ness in themselves; let them (notwithstanding) consider what God hath promised in his Covenant: He hath therein promised a new heart, a new spirit, to create us new in Christ Jesus: He hath promised to poure out waters upon the dry ground, *Isai* 44. 3. where there is no sap, no moisture, no goodnesse, but their moisture is turned into the drought of Summer: yet upon such dry grounds, on such dry trees, the waters of the Spirit shall be poured out, and they shall be made to bring forth fruit. The wild Forrest of *Lebanon* shall become a Carmell, the desert a fruitfull Field; goe therefore thou poore lost creature, thou sinfull soule, who never yet to this day hadst one drop of grace wrought in thy heart; goe thou to the throne of Grace, lament thy sinfull and wicked heart before God, beg this mercy of him, say unto him, Lord, thou hast promised to give thy Spirit unto such as aske him of thee. Now Lord, give it unto me a sinfull creature; make me, even me also a partaker of this blessing.

Obj. But here perhaps you will say, these promises are made onely unto those that are in Covenant with God; but alas, thou art a stranger and an alien, and hast ever so been unto this day, thou hast no part in these promises.

Ans. They belong to all that either are in covenant with God or ever shall be; though they be not as yet fulfilled in thee; yet they may be intended unto thee: these promises may be thine in respect of Gods purpose of grace and intention, though not as yet in respect of actuall performance and execution. To encourage all to seek after this blessing: Consider with your selves three things.

Encourage-
ment to seek
Gods sancti-
fying Spirit.

1. The extent of these promises; *I will poure out my Spirit upon all flesh, Joel* 2. 28. *Whosoever is thirsty, come, and drink of the waters of life freely*; yea, turne you (saith Christ to scornfull sinners) at my correction; and then behold, *I will poure out my Spirit upon you*: And in *Ezek.* 36. compare verse 20. with 25, 26. There you may see that those upon whom he promiseth to poure his Spirit, they were such as had polluted Gods name among the Heathen and made it to be blasphemed; and yet even to those the Lord promiseth that (when the time of grace was come, for mercy to manifest it selfe in them) upon them

he would poure out his Spirit and cleanse them from all their uncleanness.

2. Consider the freeness of these promises; *Come and buy without money, or money-worth*, *Isai. 55. 2. drinke of the waters of life freely*, *Apoc. 22. 17.*

3. Consider Christs forwardnesse and readinesse to give to every one that askes; hadst thou but asked (saith Christ to the woman in *John 4. 20.*) *I would have given thee the water of life*: Marke the place and occasion of Christs words: Christ being then weary and thirsty by reason of his journey, he askes of the woman a cup of water to drinke; no great matter to give, being but a cup of water; and being by the well side, where was water enough and ready at hand, yet she gives it not, but stands wondring that he being a Jew should aske water of her that was a *Samaritane*; well saith Christ, thou deniest me a cup of cold water to drinke, being weary and thirsty; but hadst thou asked of me, I would have given thee the water of life: Nay, and did give it unto her; though she denied him a cup of water out of the well, yet Christ gave her the water of life. What would the Lord Jesus have us to take notice of in this his speech unto her, and her dealing towards him, but that he is more forward to give that water of life (his holy Spirit) to a poor sinner, then we are to give a cup of common water to a thirsty soul? O blessed Redeemer, who would not come unto thee? Goe therefore thou that hast denied the least mercy and kindnesse to Christ in any of his members, though thou hast thought a cup of water too much of them, yet seek grace from him; Aske his Spirit, intreat him to make thy heart new within thee, doe but aske and seeke; and he will doe more then thou canst hope or thinke; plead the promise of his Covenant and wait in hope. Thus much for the third benefit.

C H A P. X.

Concerning the fourth benefit of the Covenant, namely, our preservation in the state of grace, upholding us against falling away.

4.
God preserves
his people in
the state of
grace.



He fourth benefit which God promiseth unto his in his Covenant is our preservation in the state of Grace to which we are called: This is a part of his Covenant with us, that he once taking us to be a people unto him in Christ, he will never forsake us any more but keep us in that estate for ever: And by this promise the Lord takes away that last great scruple which the soul is apt to make in this manner; although (may one thinke) the Lord hath shewed mercy unto me thus far, that he hath given me hope of the forgivenesse of my sins past, and hath changed my heart in some measure, so as it is my desire to doe his will; yet for all this I find still such strong opposition against me by enemies within and without, so many corruptions within, and temptations without, that I shall never be able to hold out unto the end; but as David said, *I shall one day perish by the hand of Saul*; so thinkes the soule here in mids of many pursuits by the enemy; I shall one day perish by the hand of Satan; I shall not be able to withstand him. Now to this feare of our heart, the Lords answers by this promise and benefit, which he hath covenanted to make good unto us; he undertakes to keep us in the same estate of Grace to which he hath brought us; he tells us, no, ye shall never perish, feare it not; he which hath begun the worke will perfect it in us and for us; And as God said unto Jacob, in Gen. 28. 15. *I am with thee; I will keep thee* (saith the Lord) *I will not forsake thee, till I have performed unto thee all that I have promised thee*; So he saith unto us, *I will keep you, till I have perfected towards you all the good pleasure of my goodnesse*, 2 Thes. 1. 11. *I will keep you in my own hand, I will guide you by my counsel, and afterward will bring you to glory*, Psa. 73. This blessing we have promised to us, in Jer. 32. 39, 40. *They shall feare me for ever, and I will make an everlasting covenant with them, that I will never turne away from them to doe them good, but I will put my feare*

are into their hearts, that they shall not depart from me : and in *Isai.* 4. 8. *With everlasting mercy have I had compassion on thee, saith the Lord thy Redeemer ; For this is unto me as the waters of Noah ; as I have sworne, that the waters of Noah shall no more goe over the earth : so have I sworne, that I would not be angry with thee. The mountains shall remove, and the hills shall fall downe, but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord that hath compassion on thee. Plentifull is the scripture in such promises as these, In Hos. 2. 19, 20. I will marry me unto my selfe, &c. when the Lord marrieth us to himselfe, doth it with a purpose to be ours for ever ; whom God loves once with his conjugall love, he loves them for ever unto the end, John 13. 2. And thence it is that those that are truly regenerate and sanctified, are compared to Mount *Sion*, which cannot be removed, *Psal.* 125. 1. And to a Tree planted by the river of water, which continually flourisheth, and withers not, &c. *Psal.* 1. 3. and to an house built upon a Rock, *Matth.* 7. and hence is that glorious triumph of the Apostle, setting all contrary power at defiance, *Who shall separate us from the love of God ?* &c. *Rom.* 8. 33. *Neither height, nor depth, nor things present, nor things to come shall ever separate us from the love of God, wherewith he hath loved us in Christ Jesus ;* and in *2 Tim.* 4. 8. *once forth is laid up for me a Crowne of righteousness : And thence is that confident speech of the Prophet, in Psalme 73. Thou shalt guide me by thy counsell, and afterward bring me to glory. This shall the Lord will fulfill unto his people ; when he hath begun the work of his grace, he will finish it unto the day of resurrection, Phil 16. He will shew himselfe to be both the author and finisher of our salvation, Heb. 12.**

Arminians and *Papists* which teach a falling away from grace, know not the difference between the covenant of workes and the covenant of grace. Their Doctrine of the Apostacy of the saints, that those that are Adopted, sanctified, and planted in Christ, may fall away and perish, is a doctrine contrary to the whole tenour of the covenant of Grace, injurious unto the Saints. It is true that there is a kind of seeming holiness which may be lost, a forme of holiness which may vanish and come to nought, *Heb.* 6. 4, 6.

O o

and

The doctrine of saints apostacy confounds the two Covenants.

Foundations
of the saints
perseverance.

1 Gods pow-
er.

How we may
argue from
Gods power
to his will.

and 10.29. Its true also that Gods own people called and chosen may much dampe and quench the grace of God which is in them, and may shew much infirmity in particular fals, which they are subject unto, being sometimes so far left unto themselves as we see in *David* and *Solomon*, & *Peter*, &c. Acts of grace may be interrupted in them for a season, sence of it may be much lessened, power of it weakned, the degree of it abated; but the habit cannot be utterly lost, the life of it never go out; a man may be in a swoone, and yet his life be in him still. The certainty of the Saints perseverance is built upon these foundations.

1. God is able to stablish them, and therefore they shall be established: He is able to keep us, *Jude* 24. He is able to make us stand, *Rom.* 16.25, and therefore we shall never be removed nor overthrowne.

Object. But this is a weake argument to reason from Gods power to his will.

Ans. Then the Apostle himselfe argues weakely, in *Rom.* 1.4. where speaking of the weake believer, hee saith that such one shall be established; and how proves he that? because God is able to make him stand. This is the Apostles Argument. Indeed its true, God will not doe all things which he can doe; he can doe out of the stones and rocks raise up children unto *Abraham*, but he neither doth it nor will doe it: But though God will not doe all things which he can, yet he will doe all things which he hath promised to doe. Now this is Gods promise (as we have seen before) that he will preserve his people; and therefore if he can doe it, surely, he will doe it, because he hath promised it. And hence it is that in *Job.* 10.28,29. Christ argues from the power of God, and doth by that argument prove the undoubted salvation of those that believe, namely, because God is in power greater then all, and none is able to pull them out of his hand: Indeed, till we have a promise, there is no arguing from Gods power; no man can groundedly argue that God will out of stones raise up children to *Abraham*, because he never promised it; but when we have the promise, then we may reason from his power: And thus did *Abraham* reason. I shall have a Son (saith *Abraham*) because (though my be-

be as good as dead, yet) God is able to doe it. The argument was good, because God had before promised to doe it. So in the case in hand; God hath said that he will keep us to his heavenly Kingdome; and therefore if he can doe it, he will doe it; he hath engaged all his power and goodnesse to be for our salvation; God is ours, his power is ours to stablish and strengthen us that we fall not; yea, here are two immutable things to support us; the power and will of God. These two, are as the two pillars before *Solomons* Temple; *Jachin* and *Boaz*: *Boaz* signifying (in him is strength) and *Jachin* (he will stablish:) these two pillars stand together to stablish all those that are ready to fall; if there be strength in him, he would have us to know that he will put it forth for our establishment, that we might be supported by his power; his power and will and together to support us.

2. All the gifts of God which accompany salvation, are given without repentance, *Rom. 11. 29. Hos. 13. 14.* God never repents him of the grace he hath shewed to his people that he knew before: Hence is that in *2 Sam. 7. 14.* when God promised to *David*, that he would take of his seed, and set upon his throne after him, and then saith the Lord, *I will be his Father, and he shall be my Sonne, and my mercy will I not take away from him, as I tooke it from Saul;* to teach us when he hath once brought us into the state of Adoption, to be his sons, he will never cease to follow us with Fatherly love, he will never take away his Fatherly mercy from us: adde herunto that in *Isai. 63. 4.* and *Mal. 3. 6.*

2 God repents not of his gifts and calling.

3. It would shake the foundation of Gods election, if those that are once sanctified should fall away and perish; for those onely whom he knew before, those onely doth he sanctifie: If he hath in mercy drawne us unto himselfe, its a signe he hath saved us from everlasting, *Jer. 31. 3.* our calling and sanctification is according to his purpose, *Rom. 8. 28. 30. 2 Tim. 1. 9.* those that are sanctified, justified and called, are all first chosen: and thence faith is called the faith of Gods Elect, *Tit. 1.* and those that are sanctified are said to be chosen unto it, *Ephes. 1. 4.* And why are these things said to flow from Gods election, but that we knowing that that foundation of Gods election,

3 To grant Apostacy would make Election changeable.

tion remaineth sure, we might know that our state in Grace is sure also, as being built on that foundation which cannot be moved? And this doth our blessed Saviour make good in that speech of his in *Mat. 24.* where speaking of the strong delusions and deceits which many should be deceived with, he saith, *that those deceivers shall shew forth such signes and wonders, as if it were possible, should deceive the very Elect*: If it were possible; but that they cannot doe, the Elect cannot perish.

4 It would
frustrate
Christs inter-
cession.

4. It would frustrate the vertue and efficacie of the mediation and intercession of the Lord Jesus, who not only once offered up himself, as a sacrifice for us, but appears for ever at the right hand of the Father to make intercession for us, *Rom. 8. 34.* That prayer of his *Job. 17.* which he made for us when he was here upon earth, was and is a testification of the care he hath of us now in heaven; He then prayed, Father keep them in thy name; and the same doth he for us now: He is not changed, he is yesterday and to-day & the same for ever; he is our faithful High-Priest, who beares our names upon his breast in the holy place he is now entred into, *Exod. 28. 29.* presenting us with his heartiest affection unto his Father, he having set us as a seale upon his heart, and carrying us in his bosome, and loving us with his bosome love. This comfort Christ gave unto Peter; *I have prayed for thee* (saith Christ, *that thy faith fail not, Lu. 22. 32.* And look what Christ prayed for in the behalfe of Peter and the rest of his Disciples, the same prayer he makes for all those that believe in him through their word, *Job. 17. 20.* And if Christ make such intercession for us, we know that he is alwayes heard and accepted by the Father, *Job. 11.* It is not possible that those for whom he intercedes should perish.

5 The causes
of Apostacy
are preven-
ted.

5. If there were falling away from Grace, then it must come either by Gods departing from us, or by our departing from him: But neither of these shall doe it; neither will God depart from us, nor shall we (when once effectually called) depart any more from him, *Je. 32. 40.* He wil not forsake his people, *1 Sam. 12. 22.* Nor will they go away from him, *Iob. 6. 68.* Lord whether shall we goe? thou hast the fountain of life and blessednes in thee; whether should we goe to forsake thee?

Obj. But Adam who had perfect holinesse in him, and had

more

more grace then we have, did fall; therefore we which have lesse grace then he may fall much more.

Ans. It followes not; because *Adam* and we are to be considered under different Covenants: *Adam* was under the Covenant of works; those that are regenerate, are under a Covenant of Grace; He was therefore left to himselfe to work either in one kinde or other, well or ill, as he would himselfe; but now we are under a Covenant of Grace, and are kept by the power of God through faith unto salvation, *1 Pet. 1. 5.* he had no promise of being kept as we have; He had that which we have not, *Posse si vellet*, he had power to have stood, but abused his will; we have that which he had not; we have will, but we want power; but though we want power of our own, yet we are kept by the power of God.

Object. But we have no promise of being kept in the state of Grace, but onely so farre as wee are not wanting to our selves, &c.

Ans. 1. If so, no flesh should be saved; for vvhho is not vvanting to himselfe more or lesse? Are those that plead thus, so vvatchfull and diligent never to be vvanting to themselves? I suppose they dare not for shame once affirme it; and yet I believe, they will not therefore say, that because of such vwant, they are fallen from Grace.

2. If this vv ere all that God promised unto us novv under Grace, then I demand, what have we promised to us more then vv as promised to *Adam*? for surely if *Adam* had not been vwanting to himselfe, he should have continued still in that holy estate; And if the Lord should novv promise us no more, what grace is shewed to us more then to him? vvhere is the Grace of the second Covenant above the first?

3. The Lord hath promised this also, that yvee shall never be so farre vwanting to our selves, as wholly to turn away from him, *Jer. 32. 40.* He puts into the hearts of his people an holy feare of departing away from him; they feare to be deprived; *Heb. 4. 1.* This feare makes them pray, *knit my heart unto thee*, and to resolve with *David*, *It is good for me to draw nigh unto God*, *Psal. 73.* And thus in *Jer. 32. 39.* *I will give them one heart, that they shall feare me for ever.* This fearing him for ever makes Gods children

children for ever to cleave to him, so as though they may have their particular slips and failings, yet they can no more cease to feare God, and to cleave unto him, then this promise of God can faile, wherein hee hath said, *I will give them an heart to feare me for ever.* At what time they cease to feare God, at the same time, this promise of God failes and comes to nought.

Object. But these promises which doe sound as if they were absolute, are to be expounded by other promises which are expressed conditionally, if yee continue, *Colos. 1.* if yee faint not, *Galat. 6.*

Why conditions are sometimes added to the promises of perseverance.

Answer. 1. These conditionall expressions are added, not to weaken the force of those absolute promises before named, as if one sort of promises did crosse another; and were to weaken our confidence in them: but there are two other causes of adding these conditions. One is this: Namely, because the Apostle in writing to visible Churches, hee knew that in all such Churches there were some, that though they made as faire profession as the rest, yet they would in time discover some unsoundnesse at heart; for their sakes therefore the Apostle adds these (I say) as if hee should say, if yee be truly grounded on Christ, and so continue, then shall yee be presented blamelesse, &c. *Col. 1. 22, 23.* but this doth nothing at all tend to weaken the assurance of those that are truly called and sanctified. The other is this; These conditionall expressions have in them the force of a secret warning and quickning exhortation for every one that standeth or thinks that he standeth to take heed lest he fall; and so in stead of weakning our confidence, they make us to stand more cautelously and sure.

2. It is a sweet and usefull consideration observed by that learned Lawyer, and active Instrument in the Cause of Gods truth, that in the comparing and compounding of these conditionall promises with the absolute, we must place the conditionall in the first rank, and then the absolute in the second: Set the former as the major Proposition, the later as the minor; as thus: If yee continue, yee shall be saved: here is the conditionall promise in the major; then follows; But yee shall continue, yee shall never depart from me; Here is the absolute promise in the Minor; whence follows the conclusion of assurance

rance in the conscience of the believer, I shall be saved. The inverting of this order, breeds the disturbance and confusion, when they set the conditionall after the absolute.

Object. We grant (saith the Jesuite) we may be assured, that God will hold his promise; but no man can assure himselfe of the use of his particular will.

Answer. Then belike the Grace of God and efficacy of it must depend wholly upon the will of man: So that where the Apostle saith, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy*; we must now change the Text, and say, It is in man that willeth, and not in God that sheweth mercy. Rom. 9. 16.

Object. But to what end are those caveats and warnings given, to take heed of falling away from the Grace of God, if so be that those which are under Grace cannot fall from Grace?

Answer. They serve to keep the Saints more watchfull, by which watchfulnesse they are helped to stand more firmly: They are thereby admonished of their own infirmity, and made more carefull to rest on Christ, by whom they are preserved. 2. They serve also to leave all Hypocrites and Apostates without excuse, they being warned of the danger, but they would not take heed.

Object. But this Doctrine of Perseverance is a Doctrine of security, tending to make men carelesse, when they know they cannot fall nor perish.

Answer. It doth indeed breed an holy security, that knowing these promises which the Lord hath made unto us, thus to keep us for ever unto himselfe, now we may say as the holy Prophet, *I will even lay me down and sleep in peace, for the Lord sustaineth me: And though Legions of Devills beset me round about, yet I will trust in this, The Lord is my life and salvation; of whom should I be afraid? he will deliver me from every evill work, and preserve me blamelesse to his heavenly Kingdome.* This holy peace and blessed security doth indeed flow from the doctrine delivered, but not that sinfull and carnall security which these men meane: Look into the Saints who have felt most assurance hereof in themselves, and see whether it wrought any such effect in them, David saith, *Thou wilt guide me by thy counsell, and afterward wilt bring me to glory*, Psal. 73. But did this his assurance make him carnally secure?

cure? did he now conclude with himselfe, I may now take mine own liberty, and live as I list? No such thought entred into his heart, but the contrary; *It is good for me to draw nigh unto God*: It made him to love God more, and to cleave unto him in his inward affection, and to make God the portion of his soule for ever. And so the Apostle; who more assured then *Paul*? *Rom 8.* yet who ever more watchfull and more zealous for Christ? Certainly, they know not what this assurance is, which thinke this to be the fruit of it, to make us carnally secure and carelesse of well-doing.

Quest. If the Lord will thus stablish and keep his Saints from falling, how and by what means doth he effect it, and bring it to passe?

By what
means God
keeps his peo-
ple from fal-
ling away.

Ans. Here are two things concurring: First, an inward principle and work of faith wrought in us, inherent and abiding within us: Secondly, an externall assisting power of God upholding and strengthening that weak faith which is in us, and treading down our enemies under our feet: Both these are joynted together in that one saying of the Apostle, *1 Pet. 1. 5.* *Wee are kept by the power of God through faith unto salvation*: Here is faith within us, and the power of God without us, both united and working together to keep us unto salvation. Faith makes us see wherein our strength lyeth, not in our selves, but in God through Christ; being then sensible of our own infirmity and weaknes, faith flies unto this power of God to be kept by him: Faith speakes in the heart of a Christian as *Jehoshaphat* did *2 Chron. 20.* *Lord I know not what to doe, I am not able to stand against all this multitude of enemies which beset my soule on every side, but mine eyes are towards thee, I rest on thee,* *2 Chron. 14.* And then the soule thus looking unto God by the eye of faith, and resting upon his power; now the power of God comes in for our help, so as faith stands still to see and behold the salvation of God; And hereto agrees that of the Prophet, *Isai. 26. 3.* *The Lord keeps in perfect peace the minde which is staid on him*: Wee stay upon him by faith, and he keeps us in peace and safety by his power; And to the same purpose is that in *Ephes. 6.* where wee are exhorted to stand fast in the power of his might; wee must have recourse unto the power of his might by faith, and then

we

we shall stand fast, and never be moved; Now as wee have seen that the Lord will preserve his people in the state of Grace to which he hath called them, so let us consider what grace is herein shewed unto us from God, and what benefit comes thereby unto our selves.

How grace doth shew it selfe in our preservation in grace.

Here is Grace from God; For *by Grace we stand*; were wee left unto our selves, we should soon doe as our first Father did; There is naturally the same revolting spirit in us, as was in him, an aptnesse and inclination of heart, ready to depart away, *Jer. 5. 23. Heb. 3. 12.* loving to wander, *Jer. 14. 10.* wee have also the same Enemy, the same Tempter to draw us with like temptations from our communion with God, *Luk. 22. 41.* And in those that are not preserved by Grace, these things (corruption within, and temptation without) doe prevaile so farre, as to turne back many who seemed to begin in the Spirit, to cause them to make an end in the flesh: They turning back againe after their washing, to the wallowing in the mire. Its Grace therefore whereby we stand, else we should fall as well as they.

1 Pet. 2. 19.

And a singular benefit it is, considering that without this one, all the former blessings, to have God to be a God in Covenant with us, to have our sinnes forgiven, to have our natures renewed and sanctified, all these (I say) were evacuated & made nothing, if this one blessing of perseverance were wanting; or then we might lose our interest in God againe, wee might come againe under the guilt of sinne, &c. and what benefit then of all this, that sometime we had God for our God? wee had our sinne forgiven, but now all this is disannulled; wee have lost God againe, and are now ensnared againe in the snare of our sinnes: It is therefore no lesse blessing to be kept in a state of Grace, then to be brought into it. And then, consider also the danger of Apostacy, that the end of such is worse then was their beginning, *2 Pet. 2.* though their beginning was naught, full, and miserable, yet their end is worse: And it had been better for them never to have knowne the way of righteousness, then when they have knowne it, to turn from it: Such shall receive the sorer vengeance, *Heb. 10. 29.* The greater the danger is of falling back, the greater is the blessing in being preserved in the grace in which we stand.

What a great benefit it is, to be so preserved.

A ground of
consolation to
the Saints.

Use 1. This serves for endlesse comfort unto all the Saints of God. Temporary blessings yeeld temporary refreshings; but this benefit of perseverance assures us of good things more abiding and eternall, in the consideration whereof wee should be comforted with endlesse comfort, everlasting joy should be upon our heads, *Isai. 35. 10.* Be our enemies never so strong and mighty, our infirmities never so many, yet shall neither *their strength*, nor our *weaknesses* expose us to their will, but wee shall be kept safe unto salvation by a divine power, which is above all and over all; The Lyons may roare at us, but they shall not teare us in pieces; *Pharaoh* may pursue us with his Chariots and Hosesmen; but wait a while, and wee shall see the Lord fight for *Israel* against the *Aegyptians*; wee shall see the salvation of God. In *Joh. 17. 13.* when Christ was there praying to his Father in the behalfe of his Disciples (which prayer he uttered before them in their presence and audience) marke what he did aime at in it, which was *that they might have his joy fulfilled in themselves*: Hee was commending them by prayer unto his Father, that he would keep them in his Name, and preserve them from evill; that none of them might bee lost. And this hee did, that they knowing how Christ the beloved Sonne interceded with the Father for them, might be filled with comfort, as knowing that his petitions put up for them, could not possibly returne in vaine. This makes our joy a full joy, that wee are not onely brought into a state of Grace, to have God for our God, and to have our finnes forgiven, &c. but wee shall be kept in this estate for ever. Though wee be not yet exempted from falling into sinne through manifold infirmities, yet wee are sure we have a God which will pardon our finnes: Though we be weake, yet when we are ready to fall, the Lord will either put under his hand, and prevent us that wee fall not; or if he suffer us to fall, yet he will raise us up againe; we shall not so fall as to rise no more: In the midst of all our infirmities, wee may say with the Church, in *Micah 7. 8.* Rejoyce not against mee O mine enemy, though I fall I shall rise againe. Let not Gods people be dejected over-much, to walk uncomfortably because of their infirmities. Be comforted against them by this consolation of
God;

God ; he hath made a Covenant with you, that he will never forsake you : If it hath pleased him once to make you his people, he will cast you off no more, *1 Sam. 12.* Thou that complaineest and walkest heavily because of thy sinfull corruptions which burthen thee and presse thee down, tell me, Let me ask and let thy heart make answer within thee, doe thy corruptions and failings make thee lesse to esteeme of Christ, or doe they make Christ more precious unto thee ? If thy corruptions get within thy heart, and make any thing more deare and precious to thee then Christ is, this is dangerous ; but if by the sence of thy corruption, thou art made to draw nearer unto Christ, to esteem more of him, to cling faster unto him, such infirmity may serve to humble thee, but it shall never destroy thee : Though thou be weak, yet *his Grace is sufficient for thee,* sufficient to pardon thy failings, sufficient also to keep thee that neither the gates of hell, nor sinne, nor death shall ever prevaile against thee : Commit thy soule therefore in well-doing to thy faithfull Creator, who hath created thee anew in Christ Jesus, and know that as hee is able to keepe, so hee will keep that which is committed unto him against that day.

2 Cor. 12. 9.

1 Pet. 4. 19.

Use 2. This may serve also for counsell and direction unto all Gods faithfull ones, to take heed of selfe-confidence and thinking to stand by their own strength : know wherein your strength lyeth ; it is not in your selves ; *In his own might shall no man be strong,* *1 Sam. 2. 9.* but your strength and safety lies in this Covenant of peace, which the Lord hath made with you ; *he keeps the feet of his Saints,* *1 Sam. 2. 9.* *hee preserves the soules of his Saints,* *Psal. 97. & 34.* So as none that trust in him shall perish. It is with us as it was with *Sampson*, all men wondred wherein his great strength should lie ; but it was neither in his haire, nor in his limbs, but in the Covenant of his God ; whiles hee kept his Covenant with God, God was with him, and by *his* power assisting, and strengthening, hee made heapes upon heapes, and slew thousands of the *Philistines* ; but when hee had broken the Covenant of his *Nazaritship*, and so had caused the Lord to depart from him, then *Sampson* became weake as another man ;

Take heed of
selfe-confi-
dence.

whiles we cleave to our Covenant and keep the Lord with us, then are we strong and do valiantly; but when we trust in our selves and withdraw our selves from God who is our strength, then we are weake and are overcome. There is nothing which makes a readier way for the falls of Gods child en, then this, that they grow to confidence in themselves and in that grace which they have received: They thinke as *Samson*, they will rouse up and shake themselves, and then they thinke to doe as at other times; but when the Lord sees this distemper growing upon us, then he lets us take a knock or two, to heale this evill in us, and to make us know that *our way to be strong is to be weake*; weake in our selves, that we may be strong in the power of his might. And indeed when we are thus weake, then are we strong, 2 Cor. 12.9. And *contra*, when we are strong, then are we weake, bereft of the power of God, which is our stay and strength. And therefore let us learne of the Prophet to say, *In the Lord I have righteousness and strength*, *Isai. 45.24.* know how unable we are of our selves to do any thing, so much as to think a good thought 2 Cor. 3. but are able to do all things by the power of Christ strengthning us, *Phil. 4.13.* And therefore whatsoever we have to do, look we up unto his helpe, to work all our workes for us, whether we be to meditate, to speake or to do any thing, which might be pleasing unto him, rely upon him for help, make him our strength, as well as our Redeemer, *Psal. 119. ver. last.*

Labour for
that grace
which is of an
abiding na-
ture.

Use 3. For exhortation unto all, to labour for a state in Grace, to get within this Covenant of Grace, get our souls endued with such truth of grace as may assure us of our abiding in it for ever. True grace is of an abiding nature, It is a treasure that will never faile; Its that part which can never be taken from us, *Luk. 10.* All the things of the world are fading and perishing. Riches take their wings as an Eagle and flye away, *Prov. 23.* or else they are made a prey and spoyle by the enemy, as the *Sabzans* and *Caldzans* did of the goods of *Job*. Had we *Solomons* Treasures, who made silver as stones in *Jerusalem*; yet we must goe naked out of the world, and take nothing away with us. But grace is a durable and an everlasting possession; It never failes; if we live, it lives with us; If we die, it will

will not leave us nor forsake us. One graine of true sanctifying grace, though it be but as a graine of mustard-seed, is more worth then the riches and treasures of a Kingdome; you that want it, seek it as your life; you that have it, keep it as you would keep your soul; Let both take heed of being deceived with shewes and shadowes of grace in stead of truth; All is not gold that glisters; every one which makes a shew, and carries out in his profession a forme of godlinesse, hath not the truth and power of it in his heart: These shadowes will vanish and come to nothing; it is the substance onely which remaines. Let us take heed we be not deceived; in nothing is a mistake so dangerous, as in this matter in hand. Seeming shewes and shadowes of grace, will end in real misery; whereas truth and soundnesse of grace will bring to a weight of glory.

We here in these parts, where Religion hath a name, and profanenesse is discountenanced by all, we (I say) had most need to look to our selves: It is to be feared that many an one, which now makes a good profession before men, yet if the state of things and times should change, would quickly be turned in to other men. Those that now seem to live, and to be for Christ, for Religion; for Gospel, and for Ordinances, would then turne to be either enemies or Neuters, and shew themselves to be hollow hearted and double-minded, unstable in the way which now they walke in: And there be divers sorts of these. As

1. Some rest in outward Reformation of grosse finnes, they make cleane the outside of the Cup, that they may seem cleane before men; but they harbour many corrupt lusts within, which they doe not seek to cast forth: Into such the unclean Spirit, though he seem to be dispossessed, wil return againe.

2. Some take up a profession of Religion for carnall ends, following Christ for loaves, *Joh. 6. 26.* becoming Disciples because they look to rise and come to preferment by Christ: *Judas* would never have cleaved to Christ but that he hoped for some advantage by him; and what came of it in the end? when he saw that his hope failed him, then he fals off, and takes part with the High Priest against Christ. When men do thus take up

a pro-

Divers sorts
of professors
that will fall
away.

a profession of Religion for gaîne, for credit, for outward respects in the world; a crosse day will come which will blast their hopes in these things; God will on purpose crosse the hopes of such men that they might thereby be discovered and made knowne. He will have both approved and not approved to be known, *1 Cor. 11.* and when this unlooked for event falls out, then as they see their hopes to fail them, so other men shal see their Religion and profession to faile with them. This assumed body of Religion not being animated and quickned with life, and vigor of Spirit within, will at length be laid downe when they have made use of it for a season to serve their turne.

3. Some professe the feare of God, and yet carry in them a heart estranged from such as are most faithfull and upright in their walking before God, like *Caine* that would come and sacrifice as well as *Abel*, and yet nourish grudge in heart against *Abel*; one Altar shall serve them both to sacrifice on, but they have not one heart in them, nor one way to wa'ke in. There will be a day which will declare and make manifest what is in them.

4. Some will doe as those in *Isai. 58. 2.* and in *Ezek. 33.* They will come as Gods people use to come, as if they would seeke after Ordinances of righteousness, and would know the way of truth; but yet when the word toucheth their sore, and comes to the quick to meddle with that which they have hid under their tongue, then they begin to mislike and murmur against *Moses*, and to find fault with him that rebuketh them: So long as the word speakes pleasing things, they like it well, but when (like salt) it begins to bite, then they put it from them: Such as these often have the word in their eares (they will heare it) and in their tongue (they will talke of it) and in their fore-heads, (make a profession of it) and it shall be written on the posts of their doores (they keeping a course of family duties) that all men may thinke the best of them; but it is not in their heart to love it, it is not written in the inward parts; and not being there, there is nothing within to maintaine the life of grace. The oyle that should feed the lampe is wanting, and therefore the light of such, will at length go out and end in darknesse.

5. Some

5. Some attaine unto great gifts in knowledge, utterance, ability in prayer, (&c.) but withall they grow high-minded and conceited by meanes of them, and are puffed up, thinking themselves more excellent then their neighbours, that they are not as other men. These swelling wals will not stand long; these that are so puffed up with a fleshly mind; the Apostle saith of them, that they hold not the head Christ, *Colos. 2. 18. 19.* And if they hold not the head, they are but unsound members of the body; if they receive not life and quickning from the head, they will dye and wither, Let us look to our selves, that we be none of these. These may be written in *Ierusalem, Isai. 4. 3.* They may subscribe with their hand and name themselves by the name of *Israel, Isa. 44. 5.* but they are not written in heaven, nor shall they enter into the land of *Israel, Ezek. 13. 9.* These want that grace which accompanies salvation: Rest we not in these things, but seek after truth of heart, labour for that grace which will last and hold out. Get an humble, meek, upright frame of Spirit; Let our hearts be knit unto Christ more then the rewards of Christ. Instead of that fulnesse with our owne gifts, get a sence and feeling of our own wants and weaknesses, and come to him that hath all fulnesse dwelling in him, that out of his fulnesse we may receive. Such an humble, thirsting and impotent creature, sensible of its owne insufficiency, yet lying daily at the beautifull gate of mercy to receive some gift of grace from him whose glory fills his Temple, shall stand and continue to the end, till they receive the end of their faith and hope, the salvation of their soule; when thousands fall at their side, and ten thousands at their right hand, yet shall they stand upright, they shall never fall, *2 Pet. 1.* This abiding grace let us every one labour for; seek it as silver; call, cry for it, dig deep, and search for it as for treasures, *Pro. 2. Blessed is he that findeth it, blessed now and blessed for ever.*

Thus much of the fourth benefit, and so also of all the spirituall blessings of the Covenant.

CHAP. XI.

Concerning the temporall promises of this life; Shewing, first divers grounds to assure us that God will not be wanting to his people in outward things; and secondly, how we are to walk that we may enjoy these promises, and whence it is that some of Gods people suffer wants.

Temporall
blessings of
the covenant.



It followes now to speake of the temporary, which concerne the good things of this present life. Concerning which kind of promises, the Lord is not wanting in making his goodnesse knowne towards his people in full measure. The Lord knowing how apt we are to have our minds taken up with careful thoughts about them, and knowing also that we cannot (in ordinary course) be without them, he hath therefore made knowne unto us his care which he hath over us, that he will provide for us whatsoever is needfull & convenient for us, to the end that we knowing his promises concerning these things, we might by faith rest upon his faithfulness, and might be free in our minds from all vexing distracting cares, serving him chearfully in our places according to his will, looking to him for supply of all such things as we stand in need of. And concerning these kind of blessings, we may observe how the Lord hath made us some generall promises of all good things; so as we shal want nothing that is good, *Psa.* 34. 10. & 84. 11. The want of some one thing needfull, might more disquiet us, then the possession of many things could cheare us. And therefore he hath promised to give us all things: And beside these generall promises he hath also given us promises of many particular blessings; as of length of dayes, *Deut.* 5. 3. & 25. 15. & 30. 20. *Prov.* 3. 16. of protection, *Gen.* 15. *Prov.* 6. 1. ult. *Psal.* 84. 11. *Zach.* 2. of health and freedom from the diseases of *Aegypt*, *Exod.* 15. 26. & 23. 25. *Deut.* 7. 15. and many other of like kind which I passe by; Only one kind or sort of them I mean to insist upon a little; those I mean, which concerne our sustenance and comfortable provision of necessaries for life; as food convenient and cloathing convenient, &c. bread to eat, and cloathes to put on, as *Jacob* speakes

Gen.

Gen. 28. These the Lord hath promised that he will minister unto his Covenanted people; These promises we have laid downe, *Levit.* 26. 3. to 14. *Deut.* 28. 2. to 15. *Psal.* 112. 2, 3, & 132. 15. *Isai.* 33. 15, 16. *Jerem.* 31. 12. *Ezek.* 36. 30. *Mat.* 6. 33. 2 *Cor.* 9. 8. 1 *Tim.* 4. 8.

I mention the more of these, that we seeing so many and large promises made unto us, we might be encouraged the rather to believe and rest upon the faithfulness of him that hath promised. If the Lord should have spoken but once unto us in the whole Scripture, concerning these things, we should not have needed to doubt of his word. But when he is pleased so often to repeat his promises over and over, againe and againe, so often telling us that he wil not be wanting to us in these things, it is too much incredulity in us, if after all these we believe him not, and cast not our care upon him. Especially considering how the Lord himselfe reckoneth these promises a part of his Covenant which he hath made with his people. Note that in *Deut.* 8. 18. the Lord thy God gives thee power to get substance, *to establish his Covenant which he made with thy Fathers, &c.* God doth herein fulfill his Covenant with us, when he gives us such substance as pertaines to the comfort of this life, and so in *Levit.* 26. 5, 6. &c. *I will cause the land to yeeld her increase, and your threshing shall teach unto the vintage, &c.* And why will the Lord doe this unto them? He tels them in the ninth verse following, *sc. I will establish my Covenant with you, that I will therein perform and make good my Covenant, &c.* *Pf.* 111. 5. He hath given meat (or a portion) to his people; what moves him thereto? Even his Covenant: He is ever mindfull of his Covenant; the like we have in *Ezek.* 34. 25, 27. In all which we see how the Lord reckons this as a part of his Covenant in which he hath bound himselfe unto his people, even to give unto them such things as they stand in need of for this present life.

And because it is the duty of Gods people to live by faith, as well concerning those things that pertain to this present life, as those that concerne the life to come, to the end therefore that we may with more assured confidence rest upon the faithfulness of God in these things, let us helpe our faith by these considerations following.

O q

1 Look

Helps to
faith concern-
in the things
of this life.

1 Look at the fulnesse and bounty of our God, he hath a full hand, a rich treasure, full of all good things; there is no end of his riches; he is able to make us abound unto all sufficiency, 2 Cor. 9. and is most liberal and free-hearted, abundant in goodnesse, bountiful, not sparing and close-handed, but ready to communicate to every one that stands in need.

Psal. 35. 27.

2. As he is bountifull, so he is also kind and loving to his people; he loves the prosperity and welfare of his servants: It delighteth him to see it goe wel with them; he is tender-hearted towards them, pittying their wants, sensible of their sorrows and necessities.

3. He hath already given us greater things then these, he hath given us his Son, his Spirit, Himselfe; how shal he not then give unto us these lesser things? Rom. 8. 32.

4. Christ hath purchased them for us, he hath given a full price for them; he emptyed himself, and became poor to make us rich, 2 Cor. 8. 9.

1. Cor. 6. 15.
19,

5. Our bodies are the members of Christ, and temples for the Spirit to dwel in, and therefore not onely the love which he beares unto us, but that love which he beares unto Christ may assure us that he wil, for his sake, give us that which is convenient, because we are members of his body.

6. It is not for the honour of Christs Kingdom that those which are his subjects should be exposed to wants in needfull things. If he should leave them destitute, the sorrow might lie upon them, but the dishonour would redound unto Christ, as if he sought not or cared not for the welfare of his people. And thence it is that in Ezek. 24. 29. and 36. 30. when he promises unto them the increase of the field and such other outward blessings, he tels them that he wil thereby take away from them the reproach of heathen, they should henceforth beare the reproach of the heathen no more, and in Deut. 28. 12, 13. It is an honour which God puts upon his people in the sight of other Nations, that he makes them able to lend unto others, make them the head, and others the taile, &c. sets up his owne above and the other beneath.

7. God is in covenant with our whole man; he is the God of our body, as wel as the soule and spirit; we are wholly his

he hath taken us wholly to be his owne; and therefore even as our Saviour Christ in *Mat. 22.* doth hereby prove the resurrection of *Abrahams* body, because God was in Covenant with *Abraham*, he was the God of *Abraham*, of whole *Abraham*, body as well as soule, and therefore God being the God of the living and not of the dead, *Abrahams* body must live and rise againe; so by the same argument, we may gather assurance that God will provide for our outward man, because he is the God of the whole man, he is a God to us not only to pardon our sins, to sanctifie and save our souls, but he is the God of our bodies also, to feed and to cloth them, to minister to them such things as are convenient for them. And hence is that in *1 Cor. 6. 13.* as our body is for the Lord to serve and glorifie him, so is the Lord also for the body to redeem it, to nourish it, to glorifie it.

8. The Lord knowes how many discouragements we meet with here to dishearten us in his service: And therefore he casts in these outward blessings as encouragements to provoke us to serve him with more willingnesse and cheerfulness of Spirit: as *Hezekiah* caused the *Levites* to have provision brought in unto them that they might be encouraged in the service of the Lord, *2 Chron. 31. 4.* so will the Lord do much more; he will have his servants to know, that they shall not serve him for nought, *Job 1.* not so much as to shut a doore in his house in vaine, *Mal. 1.*

9. The Lord hath commanded such duties unto his servants as they cannot performe without a supply in these outward things, workes of love, mercy, kindness, helpfulnesse one to another; yea, he would have us to abound in these things, and (as examples) to goe before all other people. And therefore he will also furnish us with sufficiency, that we may be compleat to every good worke. He will not send on a message and cut off the feet of him whom he sends, *Prov. 26. 6.*

10. The Lord looks for service from our outward man, give up your body as an holy living sacrifice unto God, *Rom. 12. 1.* Glorifie God in your bodies and spirits, for they are Gods, saith Paul, *1 Cor. 6.* but he will not reap where he hath not sowne, nor look to gather where he hath not scattered; he will sustaine us, if he look for service from us.

11. We are Gods household and family, and therefore he will provide for his owne: If he have charged us to provide for our owne, *1 Tim. 5. 8.* he will not, he cannot be wanting to his: If he feed the Ravens, *Job 39. 3.* and cloath the Lilies, *Mat. 6. 26.* he will not suffer his children to want bread.

12. By giving us these outward things, the Lord would nourish our faith in the hope of things spirituall and heavenly; for when we see his care over us in these lesser things, it may assure us, that he will not neglect us in those that are of greater moment. The outward blessings which God gave unto Israel, were not outward blessings alone, but pledges and tokens of better things; he gave them bread from Heaven, and it was an outward bodily food, but not that onely; but it was a pledge to them of the true bread from heaven; he gave them water out of the Rock, which did quench their bodily thirst, but not that onely, but was a signe and pledge of Christ the true Rock, out of whom springs the water of life; he gave them a good and fat Land to dwell in, where they had vineyards, orchards, gardens, and lived in pleasure therein through his great goodnesse, *Neb. 9.* but not as an outward blessing onely, but as a pledge of a better inheritance: And thus doth hee unto us, though every thing is not now typicall to us, as to them, yet thus far we may go, to say that these outward blessings are made pledges unto us of Gods love towards us in better things, so as we may argue from the lesse to the greater, that if he be so mindfull of us in these smaller things of this life, then doubtlesse he will not neglect us in those greater things which concerne the eternall salvation of our souls.

13. He knowes that wee have need of these things, *Mat. 6. 32.* and therefore he having commanded us to give unto him that needeth, *Ephes. 4. 28.* and open our hand wide unto the poore, *Deut. 15. 11.* surely he will not shut up the bowels of his compassion from his owne needy servants, but will open his good treasure unto them, to satisfie them with good things, *Deut. 28. 12.*

Quest. But sometimes we see Gods faithfull servants to bee kept thort in these outward blessings; how comes this to passe; the Lord having made such ample promises unto them?
and

and how far forth may any bee assured to have a sufficiency in these things?

Answer. To the first I conceive thus: First, all the promises of things pertaining to this life are subordinate and subervient to the promises which concerne our inward man, and our eternal salvation: God doth not promise us these outward things so as to make against our spirituall good, but so as to further and helpe it forward: he promiseth them with Christ, not against Christ, nor to hinder his kingdome in our hearts, *Rom.* 8.32. If it so fall out, that sufficiency in these may better us in the inward man, we shall not want them; but because the Lord sees us sometimes to abuse them to the fulfilling of our wanton desires, to pride, security, confidence, and trusting in them; here the Lord is free from his promise, least by filling us with those things that are outward, he should empty us of that little grace that is in us.

How it comes to passe that some in covenant with God are in want.

Secondly, there are times of tryall, in which the Lord will try all his children, *The Lord will try the righteous*, saith the Prophet, *Psal.* 11.5. thus he tryed them in *Heb.* 11.36,37. they were tryed with mockings and scourgings, being destitute, afflicted and tormented: Thus also he tryed *Israel* in the wilderness, *Dent.* 8.2,16. and thus he tryed holy *Job*; God will know what is in us; he will see whether we serve him for wages, yea, or no; or whether we would continue to serve him out of love though he should give us nothing. He will see whether we follow him for loaves, or whether we can be content to cleave to him in wants and necessities, having nothing. But though the Lord will thus try us, yet these times of tryal last not always, these are not the ways of Gods ordinary dispensation towards his people: During these times of tryal, the Lord doth sometimes cut short his servants in outward things, but it is to do them good in the latter end, *Dent.* 8.16. The hardships which *Israel* suffered for a while in the wilderness, was recompenced with a land flourishing with milk and honey.

Thirdly, sometimes God withholds good things from us for a chastisement of our sin, according to that in *Jer.* 5.25. *your iniquities have hindred good things from you; when we goe out of the way in which the blessing falls, its noe marvell if it fall.*

fall beside us; In these cases when either by sinne we turn aside from the path of righteousness, or if the Lord will take a time to try our uprightness before him, or if he see our enjoying of these outward blessings would be an hinderance to our spiritual good, in these cases (I say) Gods children may be exercised with wants and necessities, and yet the promise of God failes not; not in the first case, because the promise of outward things in the making of it, is subservient to the spiritual good of our inward man; nor in the second case, because the Lord hath put an exception of tryall, by which he will try all his: Nor in the third case, because these outward good things are promised as rewards of Grace, whereby the Lord doth recompence the love and obedience of his people.

How farre we
may be assured
of sufficiency
in outward things.

But to the second part of the demand, if it be further questioned how farre forth a childe of God (out of these cases forenamed) may assure himselfe of the fulfilling of these promises unto him: hereunto I answer thus: Wee must consider two things; first, what is promised; secondly, how and in what manner.

Psal. 112. 3.

First, consider what is promised; for here may be a mistake, in taking the promise to containe more then indeed it doth; when the Lord promiseth, *that riches and treasure shall be in the house of the righteous*, what doth he meane by riches and treasure? not the riches of a Kingdome; or that which shall be sufficient for a man of high degree; but such a sufficiency as is suitable to every ones estate and condition which God hath set them in: That which is want and poverty to one, may be fullnesse and abundance to another: That then is riches to any man, when God gives him so much as is sufficiently enough for him in his estate and condition, though he may still come short of many others of higher ranke; this is that which is promised.

Secondly, consider in what manner God promiseth these things, and that is (as was said before) as rewards and as fruits of that faith and obedience which he requires of his people; *Dwell in the land and doe good, and thou shalt be fed assuredly*, saith the Prophet, Psal. 37. 3. But what is this good that we must doe? *Answer*. 1. In generall. Be upright with God in our conversation

versation before him ; 2. Walk diligently and faithfully in our particular callings ; be not slothfull and unprofitable unto our selves : It is the diligent hand that hath the promise of abundance ; *The talk of the lips brings nothing but want*, Prov. 10. 3. And then we must depend upon God by faith in the use of meanes, not trusting either to our own uprightnesse, or to the meanes used, but rest by faith on the grace of the promise, as knowing that when wee have done all that wee can, both in our generall and particular callings, yet the Lord might justly blast all our endeavours, so as all our labour & strength might be spent in vaine : Here therefore our confidence must be pitcht, not upon our selves, nor meanes, but look by faith to the blessing promised, which blessing is all in all. *Believe and yee shall prosper*, said *Jehoshaphat*, 2 Chron. 20. 20. and *contra*, if yee believe not, *ye shall not be established*, said *Isaiah*, Isai. 7. 9. There is much in the faith of Gods people : Its a speciall meanes to obtaine the blessing : It was usuall with Christ, when any came unto him for helpe in outward things, to ask them whether they believed or no ; and then he would tell them, *according to your faith be it unto you* ; All Gods blessings are wrapt within his promises : And faith is the hand to receive all, whether they be spirituall blessings, or outward concerning this life : whatsoever the blessings be, if they spring from Grace, they must be received by faith. The hand of Grace gives them, and the hand of faith receives them : And sometimes the want of faith onely, cuts us short of the blessing we might enjoy ; we prosper not, because we believe not : The summe is this : Let a man walk uprightly before God in his generall calling ; Let him be provident and diligent in his particular calling ; Let him withall in both these look by faith to the faithfulness of the promise of God, believing that in this way he will give that which is sufficient for him, Then I say, that in the ordinary course of Gods dealing, he may be sure the Lord will not be wanting to him, in such things as his state and condition doth require.

Matth. 9. 29.

CHAP. XII.

Concerning the uses of the former doctrine, concerning the temporall promises. Especially shewing what we should doe, both in the want, and in the enjoyment of them.

Use 1.
Confutation
of three Po-
pish doctrines.



Or confutation.

Are these outward blessings pertaining to this life, blessings of Grace promised in the Covenant of Grace? then first eternall li e cannot come by merit, when lesse blessings then that must come from Grace.

2. Hence also falls down Popish satisfactions, which they think are made by almes-deeds, and such like works. What satisfaction can wee make to justice, from that which wee receive of meere grace? of his own hand give wee unto him, 1 Chron. 29.

3. It makes against placing perfection in a state of voluntary poverty, as if perfection could stand in renouncing the blessings of Gods Covenant.

Use 2. For information.

Whether wicked men have any right to the things they possesse.

1. Concerning wicked men, this may let us see that they have no true right before God, unto the good things of this life: (I speak not of right before men, but before God;) for if they have, I ask, by what Covenant? Is it by the Covenant of works? then they must fulfill it, which they doe not, nor can doe; is it then by the Covenant of Grace? but they are not within that covenant: They are within the Covenant of works, but cannot fulfill it; they are without the Covenant of Grace, and therefore they can claime nothing by it. But they say, there is *debitum naturæ*; nature may claime so much as tends to the upholding of naturall life and being. But I say again, what claime can they have to life, or to any thing which concerns life, which have deserved to be destroyed and brought to nothing? for ought I can see the old opinion herein must stand as truth, that wicked men are but usurpers of the things they doe enjoy. And if Christ be the Heire of all things, and we come to

our right to them onely by Christ, then those that are not Christs, have no right unto them.

2. Whereas some weak ones doe think they should pray onely for spirituall blessings, and not for outward things of this life, they may hence see their errour: They may lawfully pray for outward things; look what God doth promise, wee may lawfully pray for; but God doth promise to us these outward things, therefore wee may pray for them; Christ also hath taught us the same, *Matth. 6.* and, its our duty to doe it, thereby to testifie our dependence upon God our heavenly Father, for the supply of all our necessities, and in so doing wee give glory to God, as acknowledging that every good gift must come from him, *James 1. 17.*

3. Whereas some of Gods servants are possessed with doubts concerning their estate before God, as fearing that they are not the Lords people, because they are suffered to prosper so much in outward things, this point may serve to remove that scruple, because these outward blessings are blessings of grace to the people of God, and therefore may well stand with a gracious estate. If we endeavour to walk before God in truth and uprightness, striving to keep a pure conscience in all things towards God and man, then for any one to say, I feare I am none of Gods people, because I prosper in the world, is all one as if he should say, I feare the Lord intends me no good, because he makes good unto me the blessings which he hath promised in his Covenant.

Outward blessings no just ground to doubt of our spirituall estate.

Use 3. For direction. $\left\{ \begin{array}{l} 1. \text{ In the want of these outward blessings.} \\ 2. \text{ In the enjoyment of them.} \end{array} \right.$

First, In the want of them, and here consider: 1. The cause whence it is that we are deprived of them: 2. What to doe to get them supplied.

1. As for the cause of our wants, what shall we say? is God unfaithfull? doth his promise faile? is he unmindfull of his Covenant? if not, then think what is the cause of these wants which lie upon us; &c. In *Josh. 7.* when *Joshua* saw the people lie before their enemies (which seemed contrary to the promise of God, the Lord having before promised to *Joshuah* that

The cause of our wants.

R r

not

not a man should stand before him all the dayes of his life) *Josuah* falls on his face before God, and begins to expostulate with him why he had brought them thither to destroy them ; But mark the Lords answer, *Get thee up saith the Lord to Josuah, why liest thou upon thy face ? Israel hath sinned, and therefore they cannot stand before their enemies : Josuah* not knowing, nor considering the sinne of the people, hee wonders at their overthrow, as if the Lord had not been mindfull of his promise, he having promised that not a man should be able to stand before them : But the Lord tells *Josuah*, *Nay (saith the Lord) It is not I that have failed in my Covenant towards you, but you have broken Covenant with me ; Israel hath sinned and transgressed my Covenant, and therefore it is that they cannot stand before their enemies.* So we, when we feele our selves pressed with wants and necessities, wee are apt to think that God falls short of his promise towards us. He hath promised sufficiency of all good things to his servants, but wee see not his promise made good unto us, we suffer wants : And now we are ready to aske, why hath the Lord brought us hither into this wildernesse, to destroy us ? But let us know, it is not the Lord which hath broken promise with us, but wee have sinned and broken Covenant with him. There is amongst us an accursed thing, which till it be cast out of the campe of *Israel*, we shall not stand before our necessities, but they will prevaile against us, as an armed man. They are our iniquities which have turned away these things, and our sinnes have hindred good things from us, *Jer.* 5. 25. Our own wayes and doings have procured these things unto us ; we may thank our selves, if we be cut short in the things wee would have : Let God be true, and every man a lyar ; Let him be acknowledged faithfull in his promise, but we have dealt treacherously against him ; we have sinned, and there is the true cause of our misery.

1. We have amongst us *Achans* sinne ; I saw, and covered faith he ; we have amongst us worldlinesse and covetousnesse which hath seised upon us, and hath eaten up our hearts. The rust hereof hath consumed the good that was in us ; we pretended to come hither for ordinances, but now ordinances are light matters with us, and we are turned after the prey. Ha
an

any other people that professed themselves to be of the world, and for the world, had they thus walked, the Lord would have said of them, they are gone thither for the worlds goods, and let them take their fill of it, let them have what they goe for: But as for us, the Lord will not suffer us so: If he see us forsaking the substance, the true treasure, to run after these shadows, they shall flie from us the more that we pursue them, till wee turn againe unto the Lord, and then though we follow not them, yet they shall follow us, and shall pursue us and overtake us, as *Moses* speaks, *Deut* 28.2. As now we are pressed with wants, so then we shall be laden with benefits, *Psal.* 68.

2. We have amongst us excesse and pride of life; pride in apparell, daintiness in dyet, and that in those who in times past would have been glad to have been satisfied with bread; this is the sinne of the lowest of our people.

3. Another sort are idle and walk inordinately, not labouring at all, but live unprofitably, going from house to house: They cannot put their hand to worke.

4. We have abundance of oppression and injustice in our dealings, with breach of covenants and promises; there is want of truth and justice, it is almost departed from our streets. The Lord may now complaine of us, as sometimes he did before of *Israel*, *I looked for judgement, but behold oppression; for righteousness, but behold a crying*, *Isai.* 5. 7. and this sin will make a fire which is not blown (by man) to kindle of it selfe to consume us, *Job* 20. 19. 26.

5. By these our sinnes, we have brought a reproach upon the Gospel, the glorious Gospel of our Lord *Jesus Christ*, which should have been glorified by us. So long as the Gospel held its credit amongst us, so long the Lord also manifested his marvellous goodnesse towards us, upholding us also and keeping us from those wants which now we feele; But when the credit of the Gospel began to suffer by us, wee began to suffer with it also; receiving therein a just recompence of our evill as was meet.

6. There is amongst us a streight-heartednesse, and close-handednesse towards the Lord; in not ministring to the things which concern his worship; the least portion is enough, and

the worst is good enough, for those things that concern his honour: This is a sinne which the Lord hath ever been wont to punish with scarcity, as we may see in *Hag. 1. Mal. 3. 9, 10. Prov. 20. 25.*

These are the *Achans* which have robbed us of our silver and gold, these sinnes have spoyled us of our substance; and where these sinnes are found, it is no marvell though we complaine of wants; yet not through breach of Covenant on the Lords part, but through our sinfull breaking with him; *Israel* hath sinned, wee have sinned, and therefore it is that we are fallen, and come down so low.

The right
way to have
a sufficiency.

Secondly, Are we in want and doe we desire to enjoy a sufficiency of these outward blessings? would wee be set in a way in which wee may be sure to be provided for? wee have the way here set before us; wee heare that these blessings are promised in Gods Covenant: The promising of them is one branch of that Covenant which the Lord makes with his people: The way then is this: First, to enter into a Covenant with God, and then to walk in Covenant with him, as becomes his people: 1. Enter into Covenant with him. Art thou in hunger, nakednesse, or (if not in such extremities, yet) wantest thou those things which thy condition stands in need of? It may be thou art a stranger to the Covenant betwixt God and his people, and hast lived an alien from God. Thou hast with the Prodigall forsaken thy Fathers house, departed away from God, living viciously and sinfully, and therefore the Lord hath brought thee to the same condition as the Prodigall was brought unto in these thy necessities; doe thou then as the Prodigall did, when he was in necessity, and knew not what to doe, he then bethinks himselfe; *In my Fathers house* (saith he) *there is bread enough*, but I am ready to perish for hunger; I will therefore arise and goe to my Father, and humble my selfe unto him, desiring to be as one of his hired servants. Think with thy selfe what provision the Lord makes for those that are of his household; his children and servants have bread enough. Arise therefore out of thy sin by repentance, goe unto him and sue to be taken into his family, and to be one of his servants; and then will the Father call for

Luke 15. 17.

roabs

roabs to cover thy nakedness, and bring out the fatted calfe to satisfie thy hunger, thou shalt be fed with food convenient for thee : *Thy bread shall not faile, and thy water shall be sure :* Ifai. 33. 16. Though he suffer aliens to want, yet his family shall be provided for; but then remember this withall, to walk in Covenant with God; walk as becomes one of the family of heaven, and of the household of God; be faithfull and diligent in his service, have a care of his honour; doe nothing to blemish his Name, be carefull to please him in all things; be zealous for his glory : Be thankfull that he hath taken thee to be one of his : Bee faithfull in thy particular calling, as therein serving the Lord, and not to serve thine own turn. Study to be usefull and serviceable to others of Gods servants, which are of the same household of faith with thee, and in this way of the Covenant, look for, and expect the blessing of it; *Doe good (saith the Prophet) and thou shalt be fed assuredly,* Psal. 37. 3. *If yee be willing and obedient, yee shall eat the good things of the land,* Ifai. 1. 19. and if at any time thou be put to straights and wants, doe as *Jacob* did, put God in minde of his Covenant and promise : *Lord thou saidst (saith Jacob) that thou wouldest doe me good :* Lord (say thou) thou hast said thou wilt care for me, and provide things needfull for thy servants, and therefore though I be not worthy of the least of all thy mercies, not worthy to be fed with the crummes which fall from thy childrens table, yet because thou hast said that *thou wilt satiate thy people with thy goodnesse,* make good thy word which thou hast spoken; Let *thy mercy come unto me, as I trust in thee.* Thus doe and then lay thy life upon it, thou shalt not want : Bread shall be given thee, and thy waters shall not faile; thou shalt have thy daily portion provided for thee. Though thou hast not much laid up in store for many yeares or dayes, yet thou shalt have thine Omer day by day. And as those in *Nehem. 11. 23. & 12. 47.* they had by the Kings appointment every day a set portion, so shalt thou have thy daily allowance, daily bread, with all such other things as concern this present life.

II. As in the want, so in the enjoyment of outward good things, the former consideration gives us direction also; do we enjoy

Gen. 32. 9.

Jer. 31. 14.

Psal. 33. 22.

Ifai. 33. 16.

Acknowledge
Gods grace,
even in out-
ward bles-
sings.

Job 31. 27.
explained.

enjoy them? hath God made good his promise unto us? have we a portion convenient for us? Then

1. Learne hereby to acknowledge God in these gifts of his goodnesse and grace towards us; see his hand in them, and know that it is he that gives us all things to enjoy, *1 Tim. 6. 18.* say not it is our owne hand that hath done this. Though these outward things be but the blessings of the left hand, the lesser blessings of the covenant, yet the Lord would be acknowledged even in these. This is one reason why the Lord promiseth these things to us in his Covenant, that we might learne thereby to acknowledge that they come not unto us by chance or fortune as Heathens thought, calling them therefore *Bona fortuna*, nor yet as carnall Christians thinke, by our owne providence or wisdom, but look at them as blessings coming from the Lord himselfe. This lesson the Lord teacheth us *Deut. 8: 17, 18.* *Say not it is my owne hand which hath prepared me this abundance, but it is the Lord which gives thee power to get substance, &c.* and when we are wanting in acknowledging his hand in them, the Lord complains of our neglect, as we see in *Hos. 2. 8.* *she did not know that I gave her her corn, and wine, and oyl, and multiplied her silver and gold, &c.* And thence it is (as I thinke, though others interpret the place otherwise) that in *Job 31. 27.* where *Job* speaks of his great Substance and riches: hee saith his mouth did not kisse his hand: That is, he did not applaud himself, nor did he ascribe it to his owne handy workes. Some other would have said, this hand hath done it, as *Isa. 10. 13.* which had been a kissing of his hand and an honouring of himselfe, and not a giving glory to God. But *Job* abhorred this; so should we; let us in our heart acknowledge that it is not our owne hand, but the Lord which hath given us all our abundance of good things: In them see his bounty towards us. As he hath let the streame of his bounty run forth toward us, so should we run back, and acknowledge the bountifullnesse of the Lord *for the wheat and for the wine which he hath given us, Jer. 31. 12.* Should God withhold his hand, we might labour long enough, and put all our gettings into a broken bag, *Hag. 1.* The race is not alwayes to the swift, nor the battle to the strong, nor riches to men of understanding, and of strength, but the Lord gives to every

every one as pleaseth him. And as we should see Gods bounty towards us in these, so we should see his grace also in them. Look at them as blessings of grace which are communicated to us by the Covenant of grace which he hath made with us in Christ. They are not so unto the wicked, who are not in Covenant with the Lord, but to the Saints they are. In *Ge. 33. 5.* when *Jacob* speaks of his children, these (saith he) are the children which God of his grace hath given thy servant? *Jacob* saw grace in this; so should we see grace in every outward blessing we enjoy.

Object. But these outward blessings are common to good and bad, and no man can know love or hatred by these things which are before him; how then may I know that God gives me these things out of Grace and love?

Ans. 1. If we come by them in the way of the Covenant, we walking before God in the way of holy obedience and dependence upon him, Its certaine they do then come to us as blessings, and are given us by vertue of his Covenant: And therefore it is that in *Deut. 28. 1, 2, 8, 12.* *If thou shalt diligently observe the Commandements of the Lord thy God, (saith Moses) then shall he command the blessing to come upon thee, and all these blessings shall overtake thee, &c.* he doth not say, thus shalt thou be enriched, thus shalt thou encrease in goods, &c. but thus shall the Lord blesse thee, and these blessings shall come upon thee, to note unto us, that when we walk with God in this way of obedience con- scionable, then what ever good things come unto us, they come as a blessing: The Lord not only gives the blessing it self, but he gives it as a blessing, and a blessing of grace coming through his Covenant.

2. If they be as bands and cords of love betwixt God and us; as bands to draw us neerer unto him, and as cords to tie us faster unto him, causing us to love him more, and to honour him in the use of those good things which we have received from him, doubtlesse they do then come from his grace towards us, and are blessings of the Covenant. *I have loved thee (saith the Lord) in Jer. 31. 3. and with mercy have I drawne thee;* If God draw us unto him by any meanes, there is mercy in it, and there is a blessing in it. Take this as a rule for ever, what ever brings us to God is a blessing; as contrariwise whatever separates

How we
might know
whether out-
ward blessings
do come from
Grace.

us from God is a curse. And that which causeth love, comes from love. If these things worke love in our hearts towards God, then doe they come from his love towards us. Consider then, are our hearts carried away from God by the things we enjoy? this is dangerous: but are our hearts thereby more drawne and knit unto him? then owne them as blessings of the Covenant, as springing from the fountain of Grace which God hath opened to us in Christ.

Be content
with that
portion
which grace
gives.

2. Seeing these outward good things are given to Gods people by Covenant, as blessings, and as springing from Grace, this must teach us to be content with such a measure of them as our Father seeth meetest for us; though we have less in outward things, yet there is the same grace in that little, as if we had an hundred fold. Sometimes there is much love seen in a little thing; and so it is in these gifts which God gives to his children: The gift may be small, but the love is great from which it comes: This love should satisfie, whether the gift we receive from it, be lesse or more: As a younger child which his Father loves tenderly, though he have not so large allowance, and liberall maintenance, as his elder brother that is grown to years, yet he comforts himselfe in this, he saith in his heart, I know my Father loves me as well as any childe he hath, and thus satisfies himselfe in his Fathers love, though his yearely allowance be not equall with some other; so should we: Though we have not so much wheat and wine and oyle, &c. yet we may satiate our soule with the Lords goodnesse, *Jer. 31. 12, 14.* that goodnesse of his being the same towards us in our little, as if our portion were much more abundant. And this contentation we should the rather labour for, because if we be not satisfied with that lesser portion which the Lord bestowes upon us, untill we abound, it is suspicious, and we have cause to doubt whether our contentment be not more in the gift then in the grace and love of the Giver; for if it be his love that satisfies us, why are we not satisfied when we have lesse, as if we had more? if we have food and rayment (having them from the gift of his grace) let us therewith be content. Satisfie us with thy mercy saith *Moses, Psal. 90. 14.* *Moses* could be satisfied with mercy, though he had but little else; there is a satisfying sufficiency

Else it is not
so much grace
as the gift
which satisfies
us.

ficiency in it, if we can but see it, and relish in it the things we enjoy : Let us make sure of this , that what we have, it may come from the hand of grace, and then let us be contented with it, be it lesse or more.

3. Doth the Lord thus provide for his servants in these outward things? let us then serve him with our outward man. Hee blesteth us with all kind of blessings, in spiritual things pertaining to our inward man, & in outward things pertaining to our outward man to the end that we might serve him and glorifie him in both ; he feeds and cloaths our bodies, he maintains the health and strength of them, therefore give them up as a living sacrifice unto him, *Rom. 12. 1. Let him be magnified in our body, Phil. 1. 20. Our body must be for the Lord, as the Lord is for the body 1 Cor. 6. 13.* And it is the Apostles exhortation, *Let us glorifie him both in body and Spirit, for they are Gods.*

Serve God
with outward
man.

4. This same consideration before named, may teach us how to use the good things of this life which we do enjoy : For

1. Doe we receive them from Grace? doe not then abuse them unto sin, to pride, wantonnesse, excesse, &c. This is to turne the grace of God (shewed in giving of them to us) into licentiousnesse. In *Hos. 2. 8.* the Lord complaines there, that when they had given them corne and wine, silver and gold, they bestowed them upon *Baal*, abusing them to Idolatry and to sin: And its noted as the sin of wicked *Athaliah*, that the dedicate things which should have been to the honouring of God, these were bestowed upon *Baalim*, *2 Chron. 24. 7.* When we thus abuse his blessings unto sin, we turne that against God, which wee have received from him for good. And in so doing we may justly feare, least they become testimonies against us, in the day of our account : Therefore do not so requite the Lord, *Deut. 32.* Remember from what hand we have received them, and take heed we abuse them not.

2. Hence learne to returne part of our substance unto God ; Give up that unto him, which we have received from him. The Lord gives us leave to eat and to drink, and to cheer our hearts by partaking in the portion we enjoy under the Sun ; we may take the comfort of what he hath given us & make use of it for our owne good : But he never allowed us to keep all unto

Returne part
of our sub-
stance to
God.

our selves, but commands us to distribute to them as a good Stewards, one part to the reliefe to his poor saints, another part for the benefit of the Common-wealth; either in peace or war, as occasions require, and part also for the upholding of his worship and service, and the good of his Church. Thus *Prov. 3.9. Honour God with thy riches, and with the first fruite of all thine increase.* He doth not say honour thy selfe with thy riches, but honour God with them; as they come from his grace, so they should be used to his glory. All things are of him and for him: when we are in any need, the Lord fulfils all our necessities, *Phil. 4.* So when the Lord stands in need of any thing, we must let goe that which he stands in need of, according to that of our blessed Saviour, in *Mat. 21.3. Tell them, the Lord hath need of him, and then straight way they will let him goe;* we do willingly receive from God, and we should as willingly give back unto God; we are ready to say with *Abraham, Lord what wilt thou give me? Gen. 15.2.* but we should be as ready to say with *David, What shall I render unto the Lord? Ps. 116.12.* And if any shall say the Lord needs not any thing, *Act. 17.25.* Its true, he needeth not for himselfe, but in his Saints, in his Servants, these may stand in need: and this know that what we have done to them for his names sake, the same will he acknowledge as done to himselfe; he will say, *In as much as you have done it to these ye have done it unto me.*

Let Gods covenant be our store-house, thence to fetch all needfull things.

5. Lastly, whether we want or whether we abound, let this teach us to depend upon the faithfulness of Gods Covenant, either for the supply of these outward things if we want them, or for the continuance and maintenance of that portion which he hath given us; we have his promise; believe it, rest upon it, and though all things may seem to make against us, yet his promise will hold, it cannot faile. The Lord now calls for this exercise of faith, to live by faith in his promises; we are here in a wilderness, and we may think as they *Psal. 78.19, 20. Can God prepare a Table in the wilderness? &c.* but though they were in a wilderness then, as we are now, yet God was not a wilderness to them, nor will be to us, if we trust upon his mercifull and faithfull promise: *The Lord will not forsake his people, 1 Sam. 12.22.* His name would suffer in our sufferings & wants,

if

if he should then forsake us, when we walke before him in faith and obedience, according to his will; yea, though we for our parts have deserved to be forsaken by reason of our great departings away from him, yet if we returne unto him with all our soules, he will not forsake us, for his owne great names sake, because it hath pleased him to make us his people, 1 Sam. 12. Therefore cast we our care upon the Lord, and he will care for us; and though we see our wants increasing upon us, yet remember, the earth is the Lords, and the fulnesse of it; he hath an hid treasure that we know not of; he fed Israel with Manna, which neither they nor their Fathers knew, Deut. 8. 3. And he will finde out such wayes for our supply, as neither we nor our Fathers before us ever knew of; only believe and be obedient to his word, & then let not our hearts be troubled nor feare, the Lord will rather make the Rocks to flow forth with honey, and the clouds to drop down milk, and the grasse of the wildernesse to become as vwool to provide us cloathing, rather then we shall want those things which wee stand in need of. This word is a sure word, a faithfull saying, *The Lord will not forsake his people*; and what he hath spoken concerning all in generall, he speakes to every one in particular, *I will not faile Thee, nor forsake Thee*, Josh. 1. 5. Heb. 13. 5.

C H A P. XIII.

Concerning the promise of eternall life and glory.



Hus we see what promises the Lord makes unto us, what benefits he conveys by his covenant both spirituall and temporary, for the inward and outward man; all which are communicated unto us in this life. But besides these forenamed benefits, there are greater things to come, which the Lord hath promised, and will make good to his covenanted people. And these things which are to come, are the great benefits of the Covenant; these which now enjoy it in this life present, are sweet and precious, yea,

St 2

and

The promise of salvation in the life to come.

This is the
greatest and
best part.

and great also, if compared with the things of this world : But if we compare them with the things to come, then are they but as the first fruits to the rich harvest, the whole crop. The best part of that which God hath promised us in his Covenant, it is to be waited for by hope, it is laid up, it is reserved for us, to be revealed in the last times, *1 Pet. 1.* They are within the vail, whether our eye cannot pierce, to see and say what they are ; they are things which (in the fulnesse of them) can neither be uttered by tongue, nor can heart conceive them. Neither doth the world know, no nor Gods God people themselves do not know the things which are prepared for them. Its a sweet gradation which the Apostle hath in that speech of his, *1 Cor. 2. 9.* where he saith; *That neither eye hath seen, nor eare heard, nor did they enter into the heart of man, &c.* Did never eye see such things? Many men have seen strange things ; A man may see all the excellency and glory the world hath, though he possesse it not. But though a man may see much, yet he may heare more by the hearing of the eare, then ever his eye saw ; And yet more, when he hath seen and heard all that can be seen or uttered, yet his heart may conceive greater things then all these ; But here is the surpassing excellency of the things to come, which God hath prepared for his people, that neither eye hath seen them, no nor yet did ever eare heare of them, no nor can they be conceived by they heart of man ; they are above all that ever was seen, heard, or thought ; we are now sons, heirs ; but it is onely in hope, *Tit. 3. 7.* but though our portion be by hope to be waited for, yet it is a blessed hope, *Tit. 2. 13.* which when it comes to be enjoyed in present possession, will be found to be above all that we heard, conceived, or could have hoped for. There is life (to die no more) there is glory (no more shame nor contempt) there is pleasure (no more sighing or sorrowing) there is life, and that in abundance, *Jo. 10.* *Glory and that surpassing the glory of the Sun, Mat. 13. 43.* *Pleasure & that in all fulnesse. And all these not for a little season, but for evermore, Ps. 16. ult.* Whiles we are here we enjoy life, here is glory also in a degree, & here are pleasures too, but here they are not full ; there is some death mixed with our life, some baseness with our glory, some sorrows with our pleasures. And though

though they were full, which they are not; yet they last but for a time. But there, and then, they shall be full, and for evermore; I cannot passe by that admirable expression of the Apostle, in 2 Cor. 4. 17. where speaking of the blessed estate of Gods people in the life to come, he calls it a far more excellent eternall weight of glory: 1. There is glory: 2. A weight of glory, as much as we are able to beare: 3. There is an excellency in it, an excellent weight of glory: 4. There is one excellency added to another, *κατὰ τοιοῦτον κατὰ τοιοῦτον*, a most excellent glory: 5. and lastly, all this eternall, a most excellent eternal weight of glory; here is a large expression in few words. This is the hope of Gods people which they wait for; And for this they have Gods Faithfull word and promise, his Covenant and Testament; and for our assurance he hath already given us the earnest of it in our hearts, even the Spirit of grace and the Spirit of glory, which by guiding of us in the ways of grace here, leades us on day by day, to come neerer to our salvation then when we first believed, till at last he bring us to glory, even to the full end of our faith and hope, the salvation of our souls.

2 Cor. 4. 17.
cleared.

And thus much of the benefit of the Covenant.

The



The fourth Part.

CONCERNING THE
CONDITION OF THE
COVENANT.

CHAP. I.

Shewing that there is a Condition of the Covenant : with reasons why.



T remains now that we come to consider the condition of the Covenant, in which we must walke that the Lord may performe unto us the mercy which he hath promised us. There is a way of the Covenant in which the Lord conveys his blessings, as we may see in that expression used by the Lord himselfe concerning Abraham, Gen. 18. 19. *I know Abraham (saith the Lord) that he will teach his household, &c. that I may bring upon Abraham that which I have spoken unto him :* The Lord fully intended to doe to Abraham as he had promised, but yet the Lord will have Abraham to walk so, and so, before him ; and then God will bring upon Abraham the blessing which he had promised ; the like we have in Jer. 11. 5, 6.

Great are the blessings which God hath promised to those which are the faithfull seed of Abraham : and therefore as we desire to enjoy the blessing promised, so we must see also what he requires of us, that he may performe unto us what he hath promised,

mised, and this is called the stipulation or condition of the Covenant.

And concerning this I will shew these foure things.

1. That there is a condition required.
2. Why the Lord hath put a condition to the promise of life.
3. What the condition is.
4. Whether the putting of such a condition doth or can stand with the free grace of the Covenant, yea or no.

First, That there is a condition of the Covenant : The Lord doth not absolutely promise life unto any ; he doth not say to any soule, I will save you and bring you to life, though you continue impenitent & unbelieving; but commands and works us to repent and believe, and then promises that in the way of faith and repentance, he will save us. He prescribes a way of life for us to walk in, that so wee may obtaine the salvation which he hath promised ; he brings us first through the doore of faith, *Act. 14.* And then carries us on in the way of faith, till he bring us to the end of our faith the salvation of our soules.

That there is a condition of the covenant.

There are indeed some promises which seeme so absolute as to exclude all condition on our part, as that promise in *Isai. 43.* 25. *For mine own sake will I put away thy transgressions, &c.* and so *Ezek. 36. 22.* Where there is no mention made either of faith or any other Grace in us, as a condition required on our part. But if any shall hence argue, that the promise of life is so absolute as to exclude all respect unto faith in those to whom the promise is made, and because there is no mention made of faith in such promises, therefore there is no intendment of it, as if it were not understood, but wholly excluded, I may as well argue against the merits of Christ also, and exclude them by the like reason, because there is no mention of them, no more then of faith in those absolute promises. But as there is no remission without the blood of Christ, *Heb. 9. 22.* So neither is there without faith in that blood, *Rom. 3. 25.* as God never promised to forgive us our sinnes without respect to Christ, though Christ be not alwayes mentioned in every such promise, so neither doth he promise to save without faith, though it be not alwayes mentioned particularly.

How absolute promises are to be understood.

To

To prove that there is a condition in the covenant of Grace, it may be made evident sundry wayes.

1. From the nature of a Covenant, which is an agreement between severall parties covenanting together upon mutuall conditions required on both parties: *Fœdus* (saith Rollock) is *promissio sub certa conditione*, Roll. de vocatione efficaci: A man may make a promise alone without any condition: But a Covenant properly binds both parties, and hath a condition annexed; Abraham and Abimeleck promise one to another in their Covenant made betwixt them, they mutually binde themselves, Gen. 20. And so it is betwixt God and Abraham, Gen. 17. 27.

I grant that the word Covenant is sometimes used concerning such promises as are without condition, as in Gen. 9. 9. Where the Lord speaking of his purpose and promise never to destroy the earth any more, he calls that promise his Covenant, though there be no condition there annexed: But the Question is not how a word may be used upon some speciall occasion; but what is the proper nature of a Covenant, which doth require mutuall stipulation or condition on both parties; This is but one place where the word Covenant is taken for a promise without a condition; more such places I know not any in Scripture; and besides there was speciall reason of calling it a Covenant; namely, to shew the unchangeablenesse of his purpose touching the mercy promised, that it is as sure as if we had tyed him therunto by Covenant, upon some condition performed by us before hand: But this is not properly a Covenant, where there is not a mutuall obligation and binding of the parties one to another by condition: Hereto agreeth that saying of Beza, in 2 Tim. 1. 12. *Mutua est (inquit) depositi obligatio inter Deum & Sanctos ipsius*; Though on Gods part this obligation is *prorsus gratuita*, wholly free, as hee there speaks; though Gods binding of himselfe to us be free, yet ours is not so to God: But concerning the freeness of the Covenant wee shall speak hereafter; thus much onely for the present he affirms that there is *mutua obligatio*, a mutuall bond or tie, by which God binds us to himselfe, as well as he binds himselfe to us, &c.

2. But for further confirmation hereof, consider the different kinds of expressions which the Scripture useth in speaking of the Covenant betwixt God and us : There is mention made of a Covenant *promised*; And there is mention also of a Covenant *commanded*, not to imply two Covenants, but two parts of the same Covenant ; one part of it standing in the promise from God to us; the other, in duty from us to God: Thus *Deut. 7. 12.* there is the Covenant which God promised, and by oath swore unto his people ; and then in *Josh. 7. 11.* there is the Covenant commanded, which is the condition on our part required ; take away the condition, you must also take away the Covenant commanded ; and if there be a Covenant commanded, there must of necessity be a condition.

3. Consider that expression used in *Ezek. 20. 37. I will bring you into the bond of the Covenant* (saith the Lord;) why doth the Lord speak of a *bond of the Covenant* ? If the Lord had bound himselfe onely, and put no condition upon the Covenant for us, he could not have said that he would bring *us* into the bond of it ; But hereby he would teach us, that when he makes with us a Covenant of Grace and mercy, he doth not then leave us at liberty to live as we list ; but he binds us by Covenant to himselfe ; he doth not onely bind himselfe to us, but us to himselfe ; as in *Jer. 13. 11.* He is said to have tyed to himselfe the whole house of *Israel*, binding them to himselfe as with a girdle, in the bond of the Covenant ; wee were sometimes free from God, and free from righteousness, *Rom. 6. 20.* But now wee are by Covenant become the Lords servants, *1 Cor. 7. 22.* being bound unto him by the bond of the Covenant.

4. Consider how we are said sometimes to *keep* Covenant, sometimes to *break* Covenant with God ; In *Psal. 25. 10.* and *Psal. 103. 18.* Here we are said to keep Covenant ; but in *Psal. 44. 17.* and *Isai. 24. 5.* There is mention made of breaking Covenant with God ; and in *Deut. 29. 25.* they have forsaken the Covenant of the Lord their God. This keeping of Covenant, and breaking or forsaking of it, cannot be conceived to be done otherwise then by observing or violating the condition of the Covenant required on our part. Such as are most profane doe walk most loosely, they will be forward enough to claime

Gods promise ; but they are faulty in performing their own part of the Covenant : Thus the Jewes they would hold to the promise, that God was their God, *John 8.* and yet they brake the Covenant, by failing in the condition required of them.

5. Consider how the name of Covenant is given not onely to the promise which God makes unto us, but to that duty which he requires on our part, to be done by us. In *Gen. 17. 7.* There the name of Covenant is given to Gods promise which he makes to us ; but afterwards in *vers. 9.* the same name of Covenant is also given to the duty required of us, *I will* (saith the Lord to *Abraham*) *establiſh my Covenant with thee*, and what is that ? *I will be a God unto thee, &c. and thou also shalt keep my Covenant*, that is, there is the duty I require of thee, by which thou shalt testify thy observance of the Covenant ; namely, in circumcising thy seed. This use of the word (Covenant) being applyed to that which is required of us, shewes plainly that there is a stipulation or condition in the Covenant required on our part.

6. We read expresse mention made of the condition, upon which the promise of life and salvation is made ; as in *Acts 16. 31.* *Believe on the Lord Jesus, and thou shalt be saved, Rom. 10. 9.* *If thou believest, thou shalt be saved, &c.*

7. Gods dealing with the *Israelites* when he made his Covenant with them at Mount *Sinai*, shewes plainly that there is a condition in the Covenant, *Exod. 24. 3. to 9.* when the Lord was about to make up his Covenant betwixt him and them, you see how *Moses* rehearseth before them the words of the Covenant, that they might know what it was which the Lord required of them ; and to the end it might be done more seriously, he repeats the termes of the Covenant to be observed by them, twice over, and they doe twice promise to observe the words of the Covenant, before the bloud of the Covenant, by which it was confirmed, was sprinkled upon them ; shewing unto us thereby, that we must for our part assent unto the Covenant, not onely accepting the promise of it, but also submit to the duty required in it ; or else there is no Covenant established betwixt God and us ; we must as well accept of the condition as of the promise, if we will be in Covenant with God.

Object.

Object. But the Covenant is otherwise called a Testament, Heb. 7. 8, 9.

Answer. This terme or name of Testament, is given to the Covenant; not to exclude the condition, but to shew the firmesse, and inviolable and unchangeable nature of it, being confirmed by the death of Christ the Testator, and therefore never to be altered nor changed: Whiles men live, they may alter their Wills or Testaments, as oft as they please; but when they are dead, it is unalterable, Gal. 3. Christ hath dyed to confirme his Testament, its therefore now unchangeable, being ratified by his death, as a Testament is by the death of the Testator. And that this is the true reason why the Apostle calls it a Testament, is evident by Heb. 9. 16, 17. *Where a Testament is* (saith the Apostle) *there must be the death of the Testator*; and he gives the reason now alledged, because the Testament is confirmed when men are dead, and not before; And that the Apostle had no intent (in so calling it) to exclude the condition, is evident by vers. 15. where he saith, *That Christ is made the Mediatour of a better Testament, that through his death those which were called might receive the promise of eternall inheritance*; These words (*those which were called*) doe plainly and fully imply the condition required in the Covenant of life, our calling being finished in the working of faith, which is the condition of the Covenant; no man is effectually called so as to have part in that eternall inheritance, untill he believe, so that the Legacies of the Testament being to those that are called, that is, to those that doe believe; it is most manifest that the intent of the Apostle in calling the Covenant by the name of a Testament, was not to exclude the condition, but onely (as was said) to shew the stability and immutability of the Covenant; It being now like a Testament, confirmed by the death of him that made it: The forme of the former Covenant which God made with *Israel* in the Wildernesse, was changed in respect of the manner of Administration of it, because it was not confirmed by the death of the Testator; but this is confirmed by death, and therefore herein neither matter nor forme can be changed any more. In Job. 17. 24. We have Christ there making his last Will and Testament, to be executed by his Father; and what his Will is,

The name of a Testament doth not exclude the condition.

Why the Covenant is called a Testament.

we have it expressed in his own words; *Father I will those whom thou hast given me may be where I am, &c.* And who those be that he meaneth by them that are given him, is plainly expressed, *vers. 20. Even those that believe in his name*; Christ doth not bequeath the Legacy of his Testament unto all in generall, but to such as doe believe; as for the rest he bequeaths nothing unto them, *Joh. 17. 9.*

Object. But there be some absolute promises of the Covenant, which are without any condition at all on our part, as the promises of the first grace, &c. in which God promiseth to his Elect, as yet uncalled, that he will give them a new heart, and take away the stony heart from them, *Ezek. 11. & 36.*

How the promise of the first grace is conditionall.

Answer. 1. We must consider the Covenant not onely as consummate and made up with our selves in our own persons, but as it was begun, and first made with us and for us in Christ, in which regard it is said to be made with us before the world began, *Tit. 1. 2.* a promise of grace being made to Christ for us, and to us in him: Now if we thus consider the Covenant, as made with us in Christ, so the first grace it selfe is conditionall, as well as the last; Christ receives the promises of grace for us, but he receives not the least of them but upon condition that he must lay down his life for them, that he may performe them unto us; as we see in *Isai. 55. 5.* Where God the Father makes a promise to Christ, that he shall call a Nation or People to the knowledge of himselfe; which is a promise of the first grace given us in our first conversion and calling: but in respect of Christ, this is not absolute, but conditionall, as appeares in *vers. 4.* for he must be a witnesse unto the people, to testifie unto them the will of the Father, which hee performed in his Prophetick and Priestly Office; yea, he must make his soule an offering for sinne, *Isai. 53. 10.* and upon this condition he must have power to call a Nation, to bring them home by effectual calling unto God, and thus in respect of Christ the very first Grace is conditionall, though without condition on our part.

How the promise of life is conditionall.

2. Consider the Covenant in respect of the end of it, which it leads unto, which is life and salvation, in which respect it is called a Covenant of life and peace, *Mal. 2. 5.* and if wee thus consider

consider it, it is conditionall in respect of our selves ; for these promises of life and peace are not made but upon condition of faith and obedience, not to the unbelieving and profane, *Rom. 10. 9, 10. 13. Rom. 8. 13. Mat. 5. 3. to 10.* and thus whether we look to the first Grace as the beginning of the Covenant, or to the last Grace as the end of it, the one is conditionall in respect of Christ, the other in respect of our selves ; there is a condition of both.

3. The giving of the first Grace in our calling, goes before our personall covenant betwixt God and us, by which we bind our selves unto him to take him for our God, to depend upon him, and to submit our selves unto his will ; first the Lord doth dispose us and fit us to a walking in Covenant with him, by putting into us his own spirit, as it is in *Ezek. 36.* and then he requires an actuall performance of Covenant on our part, to walk according to the Grace received ; Look how it was in that Covenant made with *Adam*, so it is in this Covenant of Grace, in respect of the point in hand, though otherwise there be wide differences betwixt them, as we have seen before ; first God indues *Adam* with an habituall righteousnesse, thereby enabling him for that obedience which he was to walk in, and then having thus qualified him, the Lord enters into a Covenant with him, requiring of him to walk according to all that Law which was set before him, and in that way of working righteousnesse, to look for the life which was promised him ; so it is here in the Covenant of Grace ; first, the Lord comes and takes away from us the heart of stone, that evill heart of unbeliefe, and gives us a spirit of faith, and renewing Grace, and then draweth the soule into a Covenant with him, to walk with him in a way of faith ; depending upon him by faith, and obeying him by faith : so looking for the promise of eternall life ; Thus it was with *Abraham* ; first God gives unto *Abraham* a believing heart, then he comes to him and tells him, *Abraham, I am come to enter into a Covenant with thee* : and withall tells him what are the articles and conditions of the Covenant both on Gods part, and on *Abrahams* ; on Gods part, *That he will be to Abraham and to his seed a God to blesse him, and to be an all-sufficient good unto him* ; and on

The order of
Gods bring-
ing us into
Covenant
with him.

Abrahams

Abrahams part, Requiring, That he walk before him and be upright, and keep his Covenant which was commanded him; and so it is with all the Adult children of Abraham, first, God gives us a Spirit of Grace, beginning to renew us, then propounds to us the great things of his Covenant which he will bestow upon us, and commands us to depend by faith upon him for the performance of them; and if we thus consider of the giving of the first Grace, this doth no whit crosse the condition of the Covenant, but makes way for it, inabling us to walk in Covenant with God; that so he may bring upon us the good which he hath promised us.

Whether the putting of a condition doe confound the two Covenants.

Object. But this putting of a condition to the Covenant of grace may seem to confound it and to make it the same with the Covenant of workes.

Ans. It is not the having of a condition, but the identity of sameness of the condition which makes them the same Covenant; all Covenants have a condition, but all Covenants are not therefore one and the same, but do differ according to the difference of the conditions which are made; there being there one condition in the Covenant of workes, and another in the Covenant of grace, they are therefore distinct Covenants though there be a condition in both.

Thus then we see there is a condition of the Covenant.

But (to come to the second point before propounded) why (may some say) doth the Lord require any condition of us and not bring us to life and glory without requiring any thing at our hand?

2.
Why the Lord puts a condition to his Covenant and promise of life.

Ans. 1. It is meet we should glorify God and his grace towards us, before he exalt us and bring us unto glory; in this way it was that Christ himselfe went into glory, according to that prayer of his in *Joh. 17. 4.* *I have glorified thee here on earth now therefore glorifie me with thy selfe, with that glory which I have with thee, &c.* so must we doe, we must walke by the same way, we must here glorifie that grace, by which we look for glory and honour and eternall life.

2. The Lord would hereby justifie the way of his grace, and stop the mouthes of all such as are ready to murmur again
hin

him, herein shewing his righteousness in saving those that doe believe; the wicked are forward to complain against the Lord himselfe; they had wont to say, *The wayes of the Lord are not equall*, Ezek. 18. and in Mat. 20. 11. there are that murmur against him, as if he dealt not equally with them; they are complainers, Jude 16. ready to challenge Gods righteousness, that they themselves are not saved as well as others; These mouths must be stopped; and when the Lord hath carryed on his people, in a way of grace, through faith, patience, submission, and obedience to his will, others continuing still in their carnall licentiousnesse, this will stop the mouthes of all such complainers and murmurers. It will shew forth the righteousness and equity of the Lords proceeding in judgement against them, in condemning them, and saving those that doe believe, 1 Thes. 1. 6.

3. Its also for the greater consolation of the Saints, that we seeing the condition to be wrought in us, and finding our selves to be guided by his Spirit, and enabled in any gracious measure to keep the way of his Covenant which he hath appointed for us to walke in, we might thereby have the more strong consolation, assuring our selves of the fulfilling of his gracious promise towards us; that his loving kindnesse shall be for ever and ever on them that feare him, and keep his Covenant thinking upon his Commandements to do them, Psalm. 103. 17, 18. And thus both in respect of glorifying of God, the stopping of the mouthes of the wicked, and for the comfort of the Saints, it was meet there should be a condition annexed to the Covenant.

Before we proceed to the third point, let us make a little use of that already delivered.

C H A P. II.

That the tryall of our interest in the blessings of the Covenant, is to be made by the conditionall promises; with the use of the absolute promises, and their agreement with the conditionall.

Use 1.

We must try our estate, by the conditionall promises.



If there be a condition of the Covenant, then hence it followes, That for the tryall of our interest in the salvation which the Covenant promiseth, there can be no more direct, evident, and certaine way taken, then by examining our selves concerning the condition of the Covenant, expressed in the conditionall promises. The promise of life is made onely to beleevers, who are described by other graces accompanying their faith, and therefore termed sometimes such as love God, sometimes mercifull, poor in heart, upright, and such other, all these flowing from faith, faith shewing it selfe by them. Now then, faith being the condition of the Covenant, (as we shall shew afterwards) and being knowne by these other graces accompanying it, here is the way for us to try our selves before God, whether the promise of salvation doe belong unto us, even by looking to the condition of faith, and such other graces, as doe accompany it in them that do believe: This is so sure a way of tryal, that the Apostle himselfe directs us thereunto, 2 Cor. 13. 15. *Prove your selves whether ye be in the faith or no*: If we would know our selves to be such as are not *disallowed* to be disallowed or rejected, there is no better way to know it then by our faith. And John tells us that in this way, *we shall assure our hearts*, 1 Jo. 3. 14. 18, 19 In Rom. 10. 10. The Apostle doth propound the doubt of a weak beleever, enquiring how he may know that he shall be saved; and the Apostle himselfe answers his doubt, telling him that it is not by ascending or descending hither or thither, but by looking to his faith, *For if thou beleevest with thine heart in the Lord Jesus, thou shalt be saved*, ver. 9. This way of tryall sheweth the true use of those promises which we call conditionall; we do not make the graces expressed in them, as the matter of our righteousness, and yet neither do we cast them aside as if they were legall

The true use of conditionall promises.

legall promises, and not Evangelicall; but the use of them is thereby to try our selves by the graces expressed in them; and this is the chiefeft way of tryall which the Word doth direct us unto; Yea, I doubt not to affirme that if we will in ordinary course, have any tryall of our estates by the Word, we must have it in this way, by the conditionall promises; The absolute promises do not describe the persons to whom the blessings of the Covenant do belong; onely the conditionall promises do point out the persons to be saved, as the absolute do shew the cause of our salvation; if therefore we will try, and in a way of tryall have any knowledge of our personall interest in the salvation promised, we must either come to know it by the conditionall promises, or not have it from the word at all, &c.

We cannot try our estates by the absolute promises.

Yet neither would I make the absolute promises uselesse, as some have gone about to do with those that are conditionall; I acknowledge they are of singular use; First, In that they shew unto us the onely cause of our salvation, even free grace, and no other; Secondly, they are a foundation for the faith of adherence or dependance to stay upon: they yeeld a singular encouragement to a poore dejected soule that findes nothing in its selfe but sinne and misery, with hope to cast it selfe upon the free grace of God, seeing he lookes at nothing in us for which he should save us, but onely to glorifie his own grace in us. But still though in these regards there be great use of these absolute promises, yet the tryall of our estates is not by them, because they doe not note out the persons to whom the salvation is promised, but this is done (as was said) by the conditionall.

The use of absolute promises.

There be *two Acts of faith*, one of adherence or dependance, another of assurance; There be also *two kinds of promises*, absolute and conditionall; mark now how these do fit and answer one to the other, the absolute promises to the faith of adherence, the conditionall to the faith of assurance; For example, God comes and sayes; *For my owne sake will I do thus and thus unto you in an absolute promise*; here is a ground for the faith of adherence to cleave unto; though I be most unworthy, yet I will hang upon this promise because it is for his owne

How the promises absolute and conditionall do answer to the severall acts of faith.

sake that the Lord will performe this mercy, that he may be glorified. There be also conditionall promises, (*He that believeth shall be saved*) by meanes of which (we having the experience and feeling of such grace in our selves) we grow to an assurance that we are of those that he will shew that free grace upon. And thus the absolute promises are laid before us as the foundation of our salvation (which is wrought in the adhering to the promise) and the conditionall as the foundation of our assurance.

But may not (will some say) and doth not the Lord sometimes give comfort to his servants by an absolute promise? and if so, then what need we looke to those that are conditionall?

Ans. I doubt not but the Lord doth give refreshings to the souls of his beloved by such absolute promises; for there being a sweetnesse of grace contained in every promise, whether absolute or conditionall, the Lord may let the soul taste of the comfort of that grace by what promise he will, when the soule is taken up with some deep and serious meditation of that abundant grace and free goodnes of God towards us, and the mind is fastned upon some expression of such a promise setting forth that grace unto us, the Spirit sends down that sweetnesse of grace into our hearts, letting us tast and feel the comfort of it. This none will deny. But 1. the question is not, whether we may tast of comfort by an absolute promise; but by what kind of promise we are to try our selves; the Spirit may give refreshing by an absolute promise, but our way of tryall is by the conditionall; examining our selves by the graces expressed in them, and thereupon making application to our selves of the mercy promised, which we cannot do by the absolute, there being nothing expressed in them to helpe us in this way, 2. Though comfort may be had by an absolute promise, yet it is never given (if it be true and not a delusion) but where the condition of Faith and other graces are in being, and are first wrought; otherwise it is lying, false comfort, not true and saving. 3. Though we may have comfort by an absolute promise, yet when times of temptation doe returne, when scruples and doubts doe afterwards arise in our hearts, we must then

then turne to the conditionall promises, trying whether the graces expressed in them, be wrought in us; and then finding in our selves that faith and love which is in Christ Jesus, we doe thereby grow up in assurance that the former consolation was no other but the consolation of Gods owne Spirit. So that upon the point, here is the usuall and ordinary way of tryall of our estates, even to try our selves by the graces expressed in the conditionall promises. And though the comfort so tasted as was before expressed, be the more sweet and delightful while it is felt, yet the assurance which we have by the tryall of our graces, is the more constant and durable. If upon pretence of the seal & witnesse of the spirit in an absolute promise, any shall despise this way of tryall by the graces that are in them, let them take heed, least Sathan (who knowes how to transforme himself into an Angel of light) do deceive them with false flashes of comfort, which in the end will cause them to lye downe in sorrow.

It is but an displeasing businesse to separate and oppose the things which God hath so neerly joyned together, to oppose the absolute promises against the conditionall, or the conditionall against the absolute; the Lord hath made no such separation or opposition betwixt them; the absolute and conditionall promises are both one in substance, though they differ in manner of expression; For when the Lord saith, *he will forgive our sins for his owne sake*, Esay. 43. (which is an absolute promise) this promise intends faith in whom it shall be fulfilled; though he do forgive our sins for his own sake, yet he doth it only to such as do believe; faith therefore is implied in that promise, though not expressed; And on the other side, when God promisseth life to such as do believe (which is a conditionall promise) this promise implies the former freenes of grace, as was before expressed in the absolute promise to do it for his own sake; the expressing of faith the condition, doth not exclude the freeness of Grace, nor doth the expressing of freenes of Grace exclude the condition; these two kind of promises helpe to explaine one another, not to contradiſt or overthrow the truth of either; when we hear a conditionall promise, (believe & be saved) if any shal now ask, Why wil the Lord

How the absolute and conditionall promises agree together.

This way of
tryall is no le-
gall way.

save such as believe without works? To this the Lord answers in the absolute promise, *for my own sake will I do it*; On the other side, when hearing an absolute promise, (*As, for mine owne sake will I do this*;) If any shal here ask, To whom will the Lord perform this mercy promised? To this he answers in the conditionall promise, *I will do it to them which do believe*; so sweetly doe these promises agree betwixt themselves, helping to explain & expound one another. Let us not then dash them one against another, and betwixt themselves they will not jar. The Apostle found no disagreement betwixt Grace and Faith, or betwixt being saved by grace, and being saved by faith, *Eph. 2. 8.* and if grace and faith agree so well, then must the absolute and conditionall promises agree also; the one expressing the grace of God as the cause of our salvation; the other expressing the condition (faith) by which it is receeived, and our interest in it discerned. This way of tryall by conditionall promises; Let none count a legal course, as not agreeable to the spirit of the Gospel, This is that way of tryal which *Paul* (who was no legal Preacher) directed the saints unto, *2 Cor, 13. 5.* So doth *Peter* also, *2 Pet. 5 to 11 v.* Some that love to be wise above that which is written, & not according to sobriety, despise this way as fit for novices, but not for such as are perfect as they are: They have their assurance by revelation seeing the very book of life unsealed & opened unto them, so that they may see & read their owne names written in it; it is too low a work for them to descend into themselves, & to examine how it is with them *within*, whether they be in the faith or no. But if this people have any eare to hear. Let them take heed of speaking evill of the way of the Lord, which is so clearly laid down in the word; or if they be already hardned in their own way, and being wise in their own eyes, wil count this way legall, and contrary to the free grace of the Covenant, I doubt not to tell them, that an humble soul which is able to prove his estate in life by his faith, and other graces accompanying it, as holy mourning for sin (which they set so light by) love of God, and of the brethren, care to please God, and such like, shall find more settled and sure comfort, in the truth of these, then they shal do in their fancied revelations, and absolute way, neglecting the state of the inward man.

That.

That wretched *Jezebell* (whom the Devill sent over hither to poyson these *American Churches*, with her depths of Satan which shee had learned in the Schoole of the Familists, who made her selfe a Prophetesse, as understanding all secrets of the counsell of God,) shee counted all such but legall Christians, and legall Preachers, as allowed this way: All her assurance was from revelation, it was revealed unto her that shee was one of the Elect of God; and shee knew all things by immediate revelation from above; but I feare shee knowes now that her glorious revelations were but Satanicall delusions: Let her damned heresies shee fell into, (denying the resurrection, &c.) and the just vengeance of God, by which shee perished, terrifie all her seduced followers from having any more to doe with her heaven, which shee spred among them. Beware of her sinne, least yee perish in her plague.

Use 2. Is there a condition of the Covenant? Then let this provoke us all, who look for the blessing which it brings, to be faithfull with God in keeping our Covenant with him; take heed we fall not short of the condition, least we be deprived of the blessing; this is that which the Apostle teaches us, *Heb. 4. 1.* Seeing we have a promise left us of entering into his rest, (there is the blessing promised) let us feare least (through unbelieve) any of us should be deprived (there is the condition required:) The words (through unbelieve) are not in the Text expressed, but they are evidently implied, as appeares both by the coherence with the third Chapter, and by that which followes, Chap. 4. 2. To be deprived of such a blessing is a heavy losse, such as can never be recompenced, and the preventing of this losse, (so farre as concernes us) is by keeping of our Covenant, which the Lord commands us to walke in. If wee forsake the condition, we forsake the promise; and therefore it is also that when God took *Abraham* into a Covenant with him, he did not onely tell *Abraham* what he would be unto him, a God to blesse him: but he bindes *Abraham* to walk in Covenant with him; *Thou also shalt keep my Covenant*, (saith the Lord,) *Gen. 17. 9.* *Thou shalt walke before mee and be upright*, *Gen. 17. 1.* When God takes us into Covenant with him, wee are said to be brought into the bond of the Covenant, *Ezek. 20.* to teach us that

Look for life
in a faithfull
walking with
God accord-
ing to our
Covenant.

that now we must look at our selves as tyed and bound unto God, in a Covenant never to be broken; we are not now any longer at our own liberty, to walk as we list, but must observe our Covenant to walke therein; when wee walk so, that wee may truly say before the Lord, Our heart is not turned back from thee, neither have we dealt falsely with thee in thy Covenant, as it is in *Psal.* 44. 17, 18. this keeps the heart in a comfortable expectation of the blessed hope which is set before us; Thus *Paul*, *I have kept the faith, I have finished my course, and now henceforth there is laid up for me a crowne of righteousness*, 2 *Tim.* 4. 7, 8. Let us carefully walk in the condition, and then the promise will be sure; not onely sure in it selfe, but sure to us, 2 *Pet.* 1. 10. These bonds of the Covenant are not like the fetters of a prison; they are like the pleasing bonds of wedlock; (*vincula nuptiarum*) which every one gladly enters into; Oh let us love these bonds; give up both our hands unto the Lord; yea, and our hearts also, to be bound in them for ever; these are sweet bonds, they work no griefe; seek not therefore to break them, *Psal.* 2. nor cast them from you; say not we will be our own, and walk by our will; such lawlesse and licentious spirits as will be at liberty, they shall be at liberty to their woe: they shall have such a liberty as *Jeremy* threatned to the rebellious *Jewes*, a liberty to the sword, to the famine, and to the pestilence, *Jer.* 34. a liberty to goe to hell to their eternall destruction; a liberty with a curse; granted unto them in wrath, which shall end in chaines of everlasting darknesse, and bring them into that prison from whence there is no going out: Therefore let all such as look for the blessing and life promised in the Covenant, Let them walk faithfully in the condition of it, and in this way expect the mercy which is promised.

Thus wee have shewed, First, That there is a condition of the Covenant; Secondly, Why the Lord hath put a condition unto it.

CHAP. III.

Shewing what the condition of the Covenant is, viz. faith; with the reasons why; and whether it be the habite or the act.



He third point followes, to shew what the condition is, which though it hath been *obiter* mentioned before, yet is now to be spoken of more particularly.

3.

The condition then of the Covenant of Grace is faith, *Rom.* 4. 16. & *Rom.* 10. 9, 10. *If thou believest in the Lord Jesus, thou shalt be saved*; so *Acts* 18. 31. & *Joh.* 3. 16. hence in *Rom.* 3. 27. The Gospel is called the *Law of Faith*, because as the Law of works doth put works as the condition of that Covenant; so the Gospel puts faith as the condition of the new Covenant.

Faith, the condition of the covenant.

Quest. But why is faith made the condition of the Covenant. Why it is so?

Ans. 1. The blessing of life promised, is not in our selves, but in Christ; Christ is life, and he which hath the Sonne hath life, and he which hath not the Sonne hath not life, *1 Joh.* 5. 12. We are dead, *Col.* 3. 3. and our Works are dead, *Heb.* 9. 14. there is no life in them, they cannot bring life unto them that doe them; nor can wee quicken our own soules, but Christ is the life of men, *Joh.* 1. 4. *Col.* 3. 4. and the way to receive Christ, and the life which is in him, is onely by faith, *Joh.* 1. 12. unbelief rejects Christ, and puts him away; But faith (as an hand) puts forth it selfe to receive him in whom our life is: If we had life in our selves, and could have found it in our own works, it had then been needlesse to appoint faith as the condition of the Covenant; but being that both we our selves are dead in sinne, and our works are dead works, nothing but death to be found in either; therefore its required that we believe in Christ, that wee may receive life from him.

2. The condition of the Law is now become impossible unto us, through the infirmity of our flesh, *Rom.* 8. 3. and therefore the Apostle saith, *That the Law cannot possibly give life*, *Gal.* 3.

21. Therefore the Lord would goe that way with us no more; the Lord saw by *Adam*, what would be the fruit of that condition; if we had been put upon the same as *Adam* was, we should have done as he did; wee should have shewed our selves men, like men transgressing the Covenant, as *Hoseah* speaks, *Hos.* 6. 7. This condition being above our ability to performe, the Lord hath in goodnesse appointed another, which is possible through grace to be fulfilled by us, having now received a spirit of faith, (2 *Cor.* 4. 13.) It is now given us to believe, *Phil.* 1. 29. this is possible.

3. It is by faith that it might be by grace, *Rom.* 4. 16. The Covenant is stablished upon the condition of faith, that it might appeare to be by grace that wee obtain the blessing; the condition must answer the nature of the Covenant; therefore being a Covenant of grace, the condition must be such as may stand with grace; but if works had been the condition, this could not have stood with grace, *Rom.* 11. 6. Gods maine end in this covenant, is the manifestation of his grace towards his chosen, that his grace may be glorified in them, *Ephes.* 1. 6. 2 *Thes.* 1. 10. that nothing might be left unto man to glory in; but that he which glorieth might glory in the Lord, 1 *Cor.* 1. ult. &c.

4. It is faith, that the blessing might be sure to those to whom it is promised, *Rom.* 4. 16. *Adam* had a promise of life, but being made upon condition of working, he never got the blessing by that Covenant; when *Adam* first entred into Covenant with God, it was uncertain whether he should live by it or no, in regard that it was uncertain whether he would fulfill the condition, and thereupon it was that he had one Sacrament of death, as well as another of life, to assure him of death in case he sinned, as well as to assure him of life in case he obeyed: but now the promise of life being made to us upon condition of faith, it is thereby made sure to those that doe believe; *Christ* is a sure foundation for them to rest upon, *Isai.* 28. 16. the promise also is sure and faithfull, 2 *Sam.* 23. 5. and faith is as an anchor sure and stedfast, *Heb.* 6. 19. and, *Christ* being so sure a foundation, the promise sure, and faith taking such sure hold upon both, these three together are as a threefold cord not easily broken, so that the blessing in the Covenant of grace now

is not so uncertain and doubtfull as in the covenant of works, but is sure to those that believe. And hence it is that in this Covenant, though we have two seales added unto it, as well as in the Covenant of works; yet there is no Sacrament or scale of death: but they are both seales of life and salvation, assuring us that if we believe in the name of the Lord Jesus, wee shall surely have everlasting life.

5. Faith is sufficient to make us partakers of all the blessings of the Covenant; Look back unto all those blessings before named, and you shall see how faith doth possesse us of them all. God promiseth to be a God unto us, *Jer. 31.* but how comes he to be our God? It is by faith, *Rom. 3. 29, 30.* He promiseth forgiveness of sinnes, and to remember our iniquities no more, and it is faith which maketh us partakers of this blessing also, *Acts 10. 43. Rom. 3. 24, 25.*

By faith wee are made partakers of the Spirit of holiness, *Gal. 3. 14.* faith purifies the heart, *Acts 15. 9. & 26. 18.* By faith we are kept in the estate of grace unto salvation, *1 Pet. 1. 5. Rom. 11. 20.* we stand by faith, *2 Cor. 1. 24.*

By faith wee are made heires and owners of all the good things of this life; Wee are sonnes by faith, *Gal. 3. 21.* and being sonnes wee are also heires, *Rom. 8. 17.* even heires of the world, as *Abraham* was, *Rom. 4. 13.* and if by faith wee be partakers of Christ, then are wee with him interested in all other things also, *Rom. 8. 32.* yea, all things are ours, whether things present, or things to come, all are ours, wee being Christs, *1 Cor. 3.*

Lastly, by faith we obtaine that great and last blessing of the Covenant, even the blessing of eternall life, *Joh. 3. 16. 36.* So that faith alone makes us possessors of all the blessings of the Covenant, and therefore there needs no other condition but faith alone.

Object. But (may some say) if faith alone be the condition of the Covenant, and doe make us partakers of life, and forgiveness of sinne, then what need is there of any obedience, or works of holiness? faith alone is sufficient in stead of all.

Answer. This was the old plea of loose Libertines in the Apostles.

The making of faith the condition, doth not exclude obedience, but includes it.

stles times ; I have faith faith one, and though I have no works, yet my faith will save me ; But understand, O thou vaine man (faith the Apostle *James*, chap. 2.) that if thy faith be without works, such faith is vaine, but like a dead carcase without soule or spirit, it is dead in it selfe, and leaves the soule in death, wanting life in it selfe, and yeelding no living fruit, it cannot bring life unto the soule. A good tree, faith Christ, is known by its fruit, and so a right and sound faith. Let a man believe in truth, he cannot but love ; and if he love, he cannot but seek to please God in well-doing ; faith is as a tree of life which abounds with good fruit ; as therefore when a man desires to have good fruit in his orchard, he doth not set the fruits themselves in it, but plants the trees which use to beare the fruit, as knowing that if the trees be good and kindly, the trees will yeeld the fruit ; so God delighteth to see the fruits of righteousness in the lives of his Saints, and for this end plants in their hearts the tree of faith, as knowing where this tree is planted, and takes root, the fruit will, and cannot but follow ; faith and holiness can no more be separated, then light can be separated from the Sunne ; such as say they have faith, and hope to partake in the blessing of the Covenant, and yet live loosely, carnally, unconscionably, they doe but deceive themselves ; they may be in Covenant with hell and death, but have no part of the Covenant of life and peace.

Whether it
be the habite
or the acting
of faith which
is the condi-
tion ?

Quest. 2. But whereas in speaking of faith, wee speak sometimes of the habit, sometimes of the act of it ; It may be demanded which of these is the condition of the Covenant ? whether is it the habit or the act of faith which is required of us ?

Ans. It is the latter, that is, the act, faith acting and working towards the promise, and from the promise, and causing us to live by faith in the promise ; according to that in *Gal. 2. 20.* *The life which I now live, I live by the faith of the Sonne of God ;* the habit is freely given us, and wrought in us by the Lord himselfe, to inable us to act by it, and to live the life of faith ; and then we having received the gift, the habit, then (I say) the Lord requires of us that we should put forth acts of faith, both by waiting upon him, to receive from him all the good which
he

he hath promised, and by walking in all obedience of faith, in an humble submission to his will; this work of faith the Apostle shews fully to have been in those Saints, in *Heb. 11.* both in expecting the promise, with patient suffering under the hope of it, and in obedient submission to any Commandement of God; and these *acts* of faith are implied in that expression of *walking* by faith, *2 Cor. 5.* and the *work* of faith, *1 Thes. 1. 3.* and in that faith is said to *work* by love, *Gal. 5.* all tending to shew that it is the act and work of faith which is required on our part.

Reas. 1. It is the act of faith which receives the promise, and Christ in the promise, *Joh. 1. 12. Heb. 11. 13.* A man may have an hand and yet not have the gift which is offered him, unlesse he put forth his hand to receive it; faith is the hand of the soule, and the putting of it forth is the act by which we receive Christ offered.

2. Look as it was with *Adam* in that Covenant made with him, he had an habituall righteousness within him; but that was not the condition of the Covenant betwixt God and him, but the acting of that inward habit in acts of obedience, was the condition of the Covenant; so here in the Covenant of grace, first, God puts into us the habit of faith, and then requires of us acts of faith; to lay hold of the promise, and to receive the grace which is offered in the Covenant.

3. It is not an habit of faith, but a life of faith which is required of the Saints that are in Covenant with God; it is the habit which enables and fits us to live by faith; but the life of faith consists in the acts of faith, put forth according to the severall occasions we meet withall, *Gal. 2. 20. 2 Cor. 5. 8. Heb. 11.*

4. There must needs be a difference betwixt that which God promiseth as a part of the covenant on his part, and that which he requires of us on our part; now the habit is that which God promiseth to us, when he saith, *I will give you a new heart, &c.* and this he worketh in us in our effectually calling; and then the acting of that faith received, is that which is required on our part.

CHAP. IIII.

Shewing what be the acts of faith in closing with the Covenant : in both the parts of it ; scil. 1. that God will be a God of blessing to us to blesse us. 2. That he will be a God over us, to rule us.

Acts of faith
about the co-
venant of two
sorts.

Quest.



Ut what is that act or acts of faith, by which we performe the condition of the Covenant ?

Ans^r. 1. First, there is an act of faith, by which we doe (as it were) first close with the Cove-

nant revealed and offered unto us.

2. There is also another act of it, by which we are carried on to an answerable walking before God, according to the Covenant made with him.

1. For the former before we give a direct answer, we must lay down these two grounds.

Two grounds
tending to
shew how
faith closeth
with the Co-
venant.
The first
ground.

First, That in the making up of the Covenant betwixt God and us, God is first with us, he is the first mover, he begins with us before we begin with him ; wee should never seek to be in Covenant with him, if he did not allure us, and draw us unto him. Thus in Ezek. 20. 37. *I will bring them (faith the Lord) into the bond of the Covenant ; It is the Lord which brings them ; they doe not first offer themselves.*

And first God prepares his own way for entering into Covenant with us, and then he finisheth the work ; and in this preparation he doth these three things.

1. He breaks us off from our covenant with Hell and Death, makes us sensible of our undone estate, makes us see that wee are without God, without Christ, without hope, Ephes. 2. that we are not under mercy, that wee are not of his people, 1 Pet. 2.

2. He opens unto us his minde and will, shewing himselfe willing to receive us to grace, and to enter into a new Covenant with us, yet againe to take us to be his people, and he to be our God ; he goes into the streets and open places, as it is in Prov. 1. 20, 21. and there makes publike proclamation, *Ho, ho, every one that will, Come yee unto mee, and I will make an everlasting Covenant*

Covenant with you, Esay. 55. 3. Esay. 65. 1. yea more, he comes and beseeches us to be reconciled unto him, 2 Cor. 5. 20. and speakes to us as pitying us; Jer. 3. 12. and lamenting over us, Ezek. 33. 11. therby to perswade us to come into a covenant with him.

3. By the hearing of these promises and offers of grace, the Lord usually scattereth some little seeds of faith in the hearts of those that he will bring unto himselfe; which seed being sowne, doth sometimes quickly put forth, and acts towards the Covenant propounded, and layes hold of it, as we see in *Lydia*, the *Jaylor*, *Zachew*, and others; but sometimes (and that most usually) before that faith hath done any great thing in seeking after God, to make a Covenant with him, the Lord doth againe withdraw himselfe, and goes away, as *Hol.* 5. end: hiding himselfe, as if he would regard us and look after us no more; so that now if we will get into Covenant with him, we must seek after him, as he before sought after us, and must sue unto him for grace, to take us into Covenant with himselfe; and herein faith begins to shew it selfe, beginning to worke and move towards the Covenant which the Lord offereth to make with us.

For though the Lord hath withdrawne himselfe, yet he hath left such a touch of his Spirit upon the heart as makes the soule affectionate towards him, so as now it cannot rest, but feeling its owne woe, being without God, and without Covenant, and having heard of the Lords willingnesse to enter into Covenant with us, it now begins to seek after the Lord, to be in Covenant with him; This is the first ground, that God is first, he begins with us.

Secondly, The second is, that whatsoever faith doth in seeking to enter into Covenant with God, it doth it always in that way, and according to that order in which the Lord hath gone before us in the offer of his Covenant unto us; Faith doth alwayes follow the Word, and doth nothing but as it hath a word of Faith to guide its way, it goes step by step as it hath the light of the word directing and going before; Faith doth not prescribe unto God, it will not presume to appoint the conditions of the Covenant, onely it answers and applies it selfe to Gods

The second ground.

Gods offer, taking conditions of peace, but giving none. It doth not seek to wind about the promise of grace to our owne mind and will. It doth not say I will have it thus, thus it shall be, or else I will admit of no conditions of peace; but the soul now finding that the everlasting estate of it for weale or woe, life or death, stands at the meer good pleasure and mercy of God; and knowing that either it must submit to that way of the Covenant, and to those conditions, which the Lord is pleased to set downe, or it must perish for ever; it gladly comes in humbly accepting the offer of Grace, in the same way, as it is tendred and offered unto us of God.

Here then (that we may see how faith closeth with the Covenant propounded) we must see first how God offers himselfe in his Covenant unto us. Now in that maine promise of the Covenant (which is indeed the sum of all) *I will be thy God*, God offers himselfe unto us two wayes, (as hath been before shewed in the opening of that promise) First, he offers himselfe unto us as a God of mercy to pardon us; as a God of blessing to blesse us with all sufficient blessings. 2. As a God over us, and above us, to order us and to rule us in all our wayes, to governe us according to his owne will, that he may be glorified in us; Thus God offers himselfe unto us in his Covenant, &c.

How Faith
closeth with
the Covenant.

1 With the
first part of
it.

Now the answer is ready to the question propounded, how faith doth act in closing with the Covenant; the worke of faith herein, is to carry the soule towards the Covenant in the same order and way as it is propounded; First accepting the grace offered, resting upon God for all the mercy which he hath promised. 2. Taking God to be God over us submitting to his government and authority, to command us and to rule us in all things according to his owne will; these two things faith doth, and so takes hold of the Covenant in the same way and order as God offers it. 1. God makes himselfe knowne to us as a God of mercy, gracious, long-suffering, pardoning iniquity, transgression and sin, he offers himselfe to be reconciled unto us, though we have rebelled against him, promising to be a Father unto us, and to accept of us as his sons and daughters in his beloved.

Now

Now the worke of Faith in respect of this offer of grace is onely to accept the grace offered, to lay hold on it and take it unto our selves being so freely offered; Faith brings nothing to God of our owne, it offers nothing to stand in exchange for the mercy offered; it receives a gift, but giveth no price. The Lord holds out, and offers the free grace of the Covenant; faith receives it, and makes it our owne. Hence is that expression used by the Prophet in *Esay 56.* where we are said to lay hold of the Covenant; God holds it forth, and we take hold of it, the hand of grace offers it, and the hand of faith receives it and makes it our owne, and this it doth by such steps and degrees as these that follow, wherein though I would not limit the Lords dealing with all his, yet I wil shew what I conceive is the most usuall and ordinary course of Gods dispensation towards those whom hee brings into Covenant with himselfe: Here then faith closeth with the Covenant in this manner.

Esay. 56. 6.

1. By hearing the great things proposed in the Covenant, it stirs up in the heart a deep and serious consideration of the blessed condition of those people that are in Covenant with God; Oh what a blessed estate it is (thinkes such a one,) to be in favour with God, to be one of his Covenanted people? It makes him say with *Moses, Blessed art thou O Israel, a people saved by the Lord, Deut. 33.* It saith with *David, No people O Lord, is like thy people Israel, whom thou hast redeemed unto thy selfe, 2 Sam. 7. 23.* Time was when we counted the proud blessed, and placed our felicity in other things, as in riches, preferments, favour and credit with men, &c. but now these are become vile and things of no value; faith makes us change our voice, and to speake with a new tongue, and to say, not, Blessed are the people that be so, but, *Blessed are the people whose God is the Lord, Psalme 144. ult.*

This high esteeme of grace being accompanied with a sence of the want of it, makes us seem unto our selves as undone men, lost, wretched, miserable. The poor soule thinkes with it selfe, no sin like my sin, no misery like my misery: I am separated from the Lord, an Alien from his people; Oh blessed are they that are at peace, & in Covenant with him: this is now the onely

Math. 13. 44. onely pearle of price; the rich treasure in the field, for which such
45. a one is content to give all the substance of his house. In the
prodigall when he began to thinke of returning to his Father,
these two things were found in him.

First, a deep sence of his owne misery, (*I die for hunger.*)

Secondly, a consideration of the welfare of those that were
in his Fathers house (*they have bread enough.*) So it is with those
poor soules in which faith begins to worke, to draw them
back into Covenant with God; sensible are they of their own
woe, highly also do they prize the excellency of grace, if by any
meanes they might attaine to have a part in it.

2. This high esteeme of grace, and being in Covenant with
God, begets a longing desire of it; good being believed, cannot
but be desired, and longed for, and therefore faith now be-
lieving the benefit of being in favour and Covenant with God;
it cannot but worke desires after it; desire naturally springeth
from the apprehension of any good made known. Faith is both
in the understanding and in the will; as it is in the understand-
ing, it opens the eye to see, and clearly to discern the blessing
of the Covenant, and then stirs up the will to pursue and desire
the attaining of the grace revealed: Never did *David* more long
for the waters of the well of *Bethlehem*, then such a soul touched
with the sence of sin, doth desire to be at peace with God and in
covenant with him, and therefore it is that they are said, to
thirst after the Lord, Psal. 42. 2. *to pant after him*, Psal. 42. 1. *to gasp*
after him, P sal. 119. longing for communion and peace with
him. Thus in *Esa. 26. 9.* *With their soules they desire him in the*
night, and with their spirit in the morning; the desire of their soule
is set upon him, and cannot be satisfied by any thing without
him; peace with him is their life; and to be separated from
him, is unto them as the shadow of death.

3. Faith being yet weake, and but as in the bud, or in the
seed, and being yet unacquainted with the Lords dealing with
his people, not knowing how he useth by terrors of death to
bring them to life and peace; hence it comes to passe that the
soule being pressed with sence of sin, therefore though its desires
be strong, yet hope of obtaining is but feeble and weake, we seem-
ing to our selves utterly unworthy (as indeed we are) and un-
capable.

capable (which we are not) of so high a priviledg as this is, to be in favour and Covenant with the most high God. Here therefore faith is taken up with many thoughts, therby to support & keep up the heart in hope, carrying the eye of the soul towards God, though as beholding him afar off; fain would the poor soul be *joyued with the Lord, Isa. 56.6.* but being as yet dismayed with the sence of sin, he stands like the poor *Publican afar off*, as one afraid to come neer into the presence of the holy God; as yet faith can scarce speak a word to God, it cannot come neer to call upon him, only it can with *Jonah look towards his holy Temple*, as being like the poor weake Babe which lyes in the Cradle, being both sick, and weak, and speechlesse, and can only look towards the Mother for helpe, the cast of the eye (after a sort) expressing and signifying what it would say: Thus doth faith being yet weak, it would speak unto God but cannot, onely it hath its eye towards heaven, looking for grace and mercy according to *Jehoshaphats speech, Our eyes are towards thee, 2 Chron. 20.* It hungers and thirsts after grace, but feares it shall never be satisfied; it feels a need and faine would have; but sence of unworthines, consciounesse of manifold sins, the sentence of the Law like the thundring and lightning at Mount *Sinai*, all of them being sharpened by Satans working in them and with them, doe strike such a feare into the heart, (as was in *Israel* then,) that though desires be stirring and working, yet hope is very feeble, causing us to doe as *Israel* did there, who though they heard the Lord say, I am the Lord your God, yet the terror of the thunder made them to stand as farre off; and so we, we heare the Lord offering to be our God in Covenant with us, but such are the discouragements that we dare not come neer to seek after the grace which is revealed; Hitherto therefore the minde of the poore sinner desiring to be in Covenant with God, is unquiet within it selfe, hurried too and fro finding no rest; it heares of peace with God, but feels it not; but instead of peace finds trouble, feare, doubtings, discouragements to keep it off from the way of peace; Faith being yet young and faint, hath much adoe to sustaine the heart in any hope that it sinke not downe in discouragement. But yet though it bee weake, it will be doing what it is able; setting the minde to consider the promises, and encouragements which God hath given us in his

Luk. 18. 13.

Jon. 2. 4.

Exod. 20. 18.

Word; how he invites all to come unto him, even every one that thirsts, *Eſay 55.* telling us, That *whoſoever comes unto him he will not caſt away, Job. 6. 37.*

And hence, while the mind is poſſeſſed with theſe things, becauſe ſo great a buſineſſe as making a Covenant of peace with the high God, and about ſo great & affair as the life and ſalvation of our ſoule, cannot be tranſacted in a tumult, Therefore

4. In the Fourth place, Faith takes the ſoule aſide, and carries it into ſome ſolitary place; that there it may be alone with it ſelfe, and with God, with whom it hath to doe. This buſineſſe, and multitude of other occaſions, cannot be done together, and therefore the ſoule muſt be alone, that it may the more fully commune with it ſelfe, and utter it ſelfe fully before the Lord; Thus the poor Church in the time of her affliction when the Lord ſeemed to hide himſelfe from her, ſhe ſate alone, as ſhe ſpeakes, *Lament. 3. 28, 29. and Jer. 15. 17. I ſate alone, becauſe of thy plague: The way of the Lord is prepared in the Deſart, Eſay 40. 3.* when the Lord will come to the ſoule, and draw it into communion with himſelfe; he will have his way hereto prepared in the Deſert; not in the throng of a City, but in a ſolitary Deſart place, he will allure us, and draw us into the wilderneſſe, from the company of men, when he will ſpeak to our heart, and when he prepares our heart to ſpeake unto him, *Hoſea 2.* Not that ſuch a one doth deſpiſe or neglect the fellowſhip of Gods people, but he now ſees and knows full well, that his help is not in man, & therefore waits not upon the ſons of Adam, *Mich. 5. 7.* He is glad to hear of any hope, and how others have bin ſuccoured and pulled out of the like diſtreſſe, &c. but though he hath an eare open unto theſe and the like helps, yet the ſoule cannot reſt in them, but muſt retire it ſelf, and get alone, where it may think its ſelf, and ſatiſfie it ſelf in thoughts of its owne eſtate, and of the offers and promiſes of grace, which God hath made to ſuch loſt ſinners: And whiles the ſoul is thus alone, with it ſelfe and with God, ſometimes thinking of its owne miſery and ſin, ſometimes of the Lords mercy now preſented in ſuch and ſuch promiſes; ſometimes calling to mind how others have found favour with God, notwithstanding their ſins, ſometimes thinking what ſhould move the
Lord

Lord thus to invite us, and call us unto him, and to give us these desires after him; why (thinks the soule) should the Lord do thus, if there were no hope that he would receive me? whiles I say, the soule being alone, is thus exercised in these thoughts, at length the fire kindles, so as the soule can now rest no longer, but a spirit of Faith being within, like fire in the bones, the heart hitherto having been as a wine-vessel, which hath had no vent, yet now the spirit within, compels him to open his lips, and to open before the Lord the meditations of his heart: And therefore

5. In the fifth place, the soule resolves now to go to the throne of Grace, suing for grace, proving whether the Lord will be gracious & mercifull, to accept of a reconciliation; faith speaks within, as they did in *Jonah 3. 9. Who can tell whether the Lord will returne, &c.* and as *Amos 5. 15. It may be the Lord may yet be mercifull*; such an one cannot yet say that he will, yet knowes not but he may be gracious, and therefore doth as those Lepers in *2 King. 7. 3.* who knowing that they were sure to perish if they sate still, resolved to try what might befall them in going into the Camp of the *Aramites*; and as *Esther* who would try whether the King would hold out his golden Scepter towards her, yea or no; so the poor sinner, knowing how it is with him, and thinking he must perish if he thus continue, and hearing also such gracious invitations, &c. thereupon resolves to go and seek the Lord begging grace and acceptance before him. Doth the Lord say, *Seek yee my face?* the heart answer within, *Lord I will seek thy face*; Doth the Lord say; *Come unto me*; the heart answereth, *Behold we come unto thee for thou art the Lord our God*, *Jer. 3. 22.* and now the soul betakes it self unto God, sending up complaints against it selfe, with lamentations for its owne sinfull rebellions, accompanied with strong cries to heaven, with sighes and groanes of Spirit which cannot be expressed; it confesseth with griefe and bitter mourning, all former iniquities, smites upon the thigh with repenting *Ephraim*, lies downe at Gods foot-stool, putting its mouth in the dust, acknowledging Gods righteousness if he should condemne and cast off for ever, and yet withall pleads for grace, that it may be accepted as one of his; It sayes unto God, *Lord, I have nothing to plead why thou*

Psal. 27 8.

Jer. 31. 19.

Lam. 3. 29.

mayst not condemn me ; but if thou wilt receive me, thy mercy shall appear in me thou mayst shew forth all thy goodnesse ; take away therefore all mine iniquities, and receive me graciously, Hosea 14.3. It pleads Gods promise, Lord, thou hast said thou wilt be gracious; Lord make good this word to the soule of thy servant, be my God, my mercifull God, and make me thy servant ; thus the soule lies at the throne of Grace and pleads for Grace.

6. As faith is thus earnest in suing to God for Grace and acceptance with him, so it is no lesse vigilant, and watchfull in observing and taking notice what answer comes from the Lord, how he answers the desires we have presented before him. As the Prisoner at the Bar, not only cries for mercy, but marks every word which falls from the Judges mouth, if any thing may give him hope, and as *Benbadads* servants lay at catch with the King of *Israel*, to see if they could take occasion by any thing which fell from him, to plead for the life of *Benbadad* ; so doth the poor soul that is now pleading for life and grace, it watcheth narrowly to see if any thing may come from God, any intimation of favour, any word of comfort that may tend to peace ; thence it is that the Saints have so often called upon God for answer of their prayers ; they thought it not enough to pray, but they would see how the Lord answered them, *Psa.* 102.1,2. Thus *Psa.* 51.8. *O let me heare joy and gladnesse, &c.* *David* did not onely pray for mercy, but desires to heare from heaven a word spoken to his conscience, by which he might know he was accepted ; though *David* was not in the beginning of that worke we now speake of, yet the case is alike, he was now in his owne sence as if he had been to begin anew, and thus in *Psa.* 85.8. *I will hear what the Lord will say, for he will speake peace unto his people, &c.*

7. As faith doth thus wait for an answer from God, so likewise according as the Lord doth either answer or not answer, so doth faith demeane it selfe.

First, Sometimes he answers not, to our sence (I mean) and discerning ; as we see in *David*s case; he felt himselfe as one forsaken, he prayed unto God, but found no audience, *Psal.* 22. What doth faith in this case ? it followes God still, and cries after him with more strength and earnestnesse, as resolving never

ver to give over, till the Lord either save or destroy; if the Lord will destroy, yet the soule chuseth to die at Gods foot, as *Joab* did at the hornes of the Altar, when he was bidden to come forth from thence, to take his death in another place; Nay (saith *Joab*) *but I will die here*; Here the humbled soule doth as that woman did in *Mat. 15.* shee sues to Christ, but Christ *Match. 15.* seemes to have no regard of her, gives her not one word, but shee seeks still; still shee cryes after him, and though still repulsed, yet shee comes a third time, and cryes, *Lord help me*; and though still the Lord gives her another repulse, yet still shee hangs upon him, and followes him for mercy, and would never give over till shee had gotten even what shee desired. Even as Christ in his agony, when he saw deliverance came not, he prayed more earnestly, *Luk. 22. 44.* so doth the poore sinner in the time of his agony, when he is striving, as for life, and death; if help come not at first call, he prays againe, and that more earnestly; faith will be urgent with God, with an humble importunity; and the more slack the Lord seemes to be in answering, the more instant is faith in plying God with prayer. It will be wrastring with God, as *Jacob* did with the Angel; it will not rest without a blessing, it will take no deniall, but will crave still, as hee did, *Blesse me, even me also, send me not away without a blessing*; it resolves to wait, and look up, *untill the Lord shew mercy*, *Psal. 123. 2.* Lament. 3. 49, 50.

Secondly, Sometimes againe the Lord doth answer, but yet he speaks but as out of the dark cloud, giving some little ease, but not speaking full peace; much like as he spake to the woman, *Joh. 8. 11.* *Goe thy way and sinne no more*; saith Christ; he doth not say, goe in peace, thy sinne is forgiven thee (that had been a word of full comfort). but *goe thy way and sinne no more*; a middle kinde of expression, neither assuring her that her sinne was pardoned, nor yet putting her out of hope, but it might be forgiven. And hereby faith gets a little strength, and looks after the Lord with more hope, and begins to plead with God, as *Moses* did, *Lord thou hast begun to shew grace unto thy servant*; goe on Lord to manifest in me all thy goodnesse; here faith takes a little hold on the Covenant, though with a feeble hand, as yet shaking and trembling for want of strength, and yet now
it.

Deut. 3. 24.

it begins to follow the Lord with more encouragement, as finding that its former seeking hath not been wholly in vaine.

Thirdly, Sometimes againe the Lord speaks more fully and satisfactorily to the soules of his people ; applying some promise of Grace to the conscience by his own spirit, letting the soule feele and taste the comfort of such a promise, more effectually then ever it could before ; it hath often heard and thought on such a promise, but could never feele any peace in it, because it could never apply it to its own particular ; but now being applyed by the help of the Spirit, it finds and feesles peace.

Here then the Lord doth not any longer hold the soule in suspense and doubting, by propounding unto it such promises of hope, (as I may so call them.) *It may be yee shall be hid in the day of wrath, Zeph. 2. 3. but hee speaks full peace ; as Isai 41. 10. Feare not, for I am thy God ; I will subdue your iniquities, and cast all your sinnes behinde my back, and I will remember them against you no more ; I have received a reconciliation, Job 33. Goe in peace.* Here faith waxeth bold, and with a glad heart entertaineth the promise thus brought home unto it ; the Apostle expresseth this with a word very significant, calling it *an embracing of the promise*, Heb. 11. 13. *embracing*, implies an affectionate receiving, with both armes opened, to shew an heart enlarged to those that come unto us ; and now the soule having thus embraced the promise, and the Lord Jesus Christ in the promise, and having him (like *Simeon*) in our armes, it layes him in the bosome, and having before gone forth to meet him, he being now come, it brings him into the chamber of the heart, there to rest, and abide for ever ; now the soule possesseth him as her own, rests in him, and is satisfied with him, layes it selfe down in a holy rest, after all its former troubles, praising God for his mercy as *Simeon* did when he had Christ in his armes, and committing it selfe for ever to that mercy and goodnesse which hath been thus revealed unto it.

Luk. 2. 28.

And thus the poore soule which hath been at enmity with God, comes by little and little to touch the top of the golden Scepter, and to enter into a Covenant of peace with the high God ;

God; now the hand is given to the Lord; as *Hezekiah* spake *2 Chron. 30.* As God reacheth out to us the hand of Grace and of saving help; so doe wee give unto him the hand of faith, yeelding up our selves unto him, committing our selves unto him to be kept by him unto salvation, according to his Covenant and promise.

And thus is this part of the Covenant made up betwixt God and us, and the soule now sayes within it selfe, I that was sometimes an enemy, he hath now reconciled unto himselfe; I that was in times past without God, without Christ, without promise, without Covenant, without hope, none of Gods people, not under mercy; yet now I have God for my God, Christ is my peace, in him I have obtained mercy, and am now become one of Gods people; the Covenant of his peace now belongs unto me, the Lord also is become my salvation; and here the soule rests, and is satisfied, as with marrow and fattenesse; saying as *Jacob*, *The Lord hath had mercy on me; therefore I have enough, I have all that my heart hath desired, Gen. 33. 11.*

Thus we see how faith closeth with the first part of the Covenant, that God will be a God of mercy unto us, to blesse us with blessings of peace, &c.

2. Concerning the other part of it; wherein God offers himselfe unto us to be a God over us, to rule us and govern us in obedience to his will, faith works the soule to a closing with this also.

The converting sinner, having tasted the fruit of his own former ways, and finding how bitter and evill it is that he hath sinned, doth now desire to resigne up himselfe to the Lords government, being willing to deny his own will, and to take up the Lords yoke, and to be subject thereunto; he now sayes no more, who is Lord over me, *Psal. 12.* He doth no longer look at himselfe as his own, to live to himselfe, after his own minde and will; but being weary of his own wayes, and finding it sufficient (and too much) that he hath spent the time past in the lusts of the flesh, now he commits himselfe to the Lords government, taking him to be a God over him; to rule and order him in all his wayes: The Covenant which passeth betwixt God and us, is like that which passeth between a King and his people;

2.
How faith
closeth with
the second
part of the
Covenant.

ple; the King promiset^h to rule and govern in mercy and in righteousnesse; and they againe promise to obey in loyalty and in faithfulness; faith sets up God upon his throne, and sayes; Let the Lord reigne for ever and ever, reigne thou over mee, (O Lord) and lead me in the way which leads unto thee. And this doth faith work in us by these or the like meanes.

Those that
will have
Gods blessing,
must be
under his do-
minion.

1. Faith looks at the manner of Gods invitation and call, when he invites us to come and enter into Covenant with him; he doth not offer himselfe to be a God to us to blesse us, without being a God over us, to order and govern us, but links these two both together; *If wee will have his blessing, his peace, wee must be under his Dominion*: Look as in a Common-wealth or Kingdome, none hath the benefit of the Law, but those that subject themselves to the Law: none have the protection of authority, but those that obey it; so here; God doth not promise to pardon our sinnes, leaving us still at our own liberty to live as wee list, but if he doe at all make a Covenant with us, *he will be a God to us, as well to rule us, as to save us*; To say, live as yee will, sinne as yee will, and yet you shall be saved, is the Devils Covenant, not Gods; and therefore it is that when the Lord calls us into a Covenant with himselfe, he bids us come out from among the wicked, separate your selves, and touch no uncleane thing saith the Lord, 2 Cor. 6. 17. and in this way he promises to receive us, and to be a God unto us; How vile soever we have been before time, it hinders us not from entring into Covenant with God, but if we will now become his people, we must henceforth walke no more as we had wont to doe; we must henceforth be separate from our uncleanness, Ephes. 4. 17. *Isai. 1. ver. 6, 7, 8. Come let us reason together, let us make an agreement, but withall wash you, make you clean, &c.* This is the Lords manner of invitation, so that faith sees a necessity of submitting to Gods authority, because it may not take hold of one part of the Covenant without the other: If we will have God to be our God to pardon us, and to blesse us, wee must have him a God over us to govern us after his own will.

It is no more
then equall
that we be
subject unto
God.

2. Faith opens the understanding, convincing us by arguments, how just, how equall and reasonable it is, that God should rule, and we obey; by faith we see the invisible things of God,

God, that is, his eternall power and Godhead, which before we saw not; by faith we see him in his Excellency and Majesty, cloathed with glory and honour, riding upon the Heavens, attended upon with thousand thousands of Angels ministring unto him: By faith we see him moderating the whole world by his wisdom and power, *Psal. 103.* We look at him as King of Kings, as Prince of all the Rulers of the Earth; Neither doe we by faith thus see God, as he is in himselfe onely, but as he is to us, as having power in his hand either to save or destroy; so that there is no resisting; we know now that if we fall upon that stone, by our rebellion, it will grinde us to powder; now there is no more question made, who shall have the dominion, though in times past we had said, *this man shall not reign over us, Luk. 19.* yet now it is our chiefe desire, that his Kingdome may come into us, and beare sway in us; Faith sets before us also the benefits and kindnesse of God towards us, and so perswades us by those mercies of God to give up our selves as a sacrifice in humble obedience unto his will, *Rom. 12. 1.* Faith reasoneth in the heart, as David did, *I will praise thee, O Lord, with my whole heart; yea, I will glorifie thy name for ever, for great is thy mercy towards me, thou hast delivered my soule from the lowest grave, Psal. 86. 12, 13.* Faith makes us speak to God as the Israelites did to Gideon, when he had delivered them out of the hand of the Midianites, *Come (say they) unto him, and reign over us, both thou and thy son, for thou hast delivered us out of the hand of Midian, Judg. 8. 22.* Now God is counted worthy of all honour and service, *Apoc. 4. 7. & 5. 12, 13.* Worthy to be exalted and glorified; thus faith argueth it as a thing most reasonable, that God so glorious in himselfe, having power over us, to save or destroy, and when he might have destroyed us, yet hath saved us from so great a death, and prepared for us so great salvation, should be glorified by us, wee submitting our selves unto the obedience of his will.

3. Faith makes us look at the Lords government as a mercifull government, bringing peace and blessing unto those that are under it; it looks at this King of Israel as a mercifull King, *1 King. 20.* It counts those subjects happy that are free of this Kingdome, & those servants happy that stand before this King, *1 King. 10.* It makes the soule lament its bondage under other

Z z

Lords;

Math. 21.

Gods government is a mercifull government.

Lords ; as in *Iſai. 26. 13.* Lord (ſaith the Church there) *other Lords beſides thee, have ruled over us* , but in thee is our onely hope ; having felt the miſery of thoſe former ſlaveries in which it hath been holden, having been in the Iron Furnace of *Ægypt*, and ſate by the waters of *Babel* , and wept there , having been under ſuch cruell Lords, now they are weary of the yoke of the oppreſſor ; and now they ſee the bleſſing of the Lords government, the Lawes of God which were before counted as cords and bands, fitter for bondſlaves then for free-men, are now eſteemed holy, and juſt, and good, *Rom. 7.* Faith believes that which the Lord hath ſaid, that he hath given us his Commandements *for our good*, that it may goe well with us for ever, *Deut. 12.*

Faith reconciles us to God, and to his Law.

4. Faith reconciles the heart unto God , it doth not onely believe that he is reconciled unto us, but alſo reconciles us unto God, whereas before we hated him, and would none of him, and thruſt him away from us, as the *Iſraelites* did *Moses*, *Acts 7. 27.* Yet now the ſoule having by faith believed his goodneſſe towards us, is thereby reconciled unto him , it layes down all weapons of defiance, and ſubmits in love. Like as a Traytor having found the gracious favour of his Prince , in pardoning his treacherous practiſes, his naughty heart which was before ſo full of treachery, is now overcome with this undeſerved favour ; ſo we alſo, having been in times paſt rebels againſt God, haters of him, enemies unto him, having had our minds ſet upon evill things, *Cel. 1.* are now overcome by his goodneſſe towards us, our heart is turned to him, our hatred is turned into love, faith working love cauſing us to love him, for that great love wherewith hee hath loved us in *Chriſt*, *1 Joh. 4.* So that now we come to God, as they did to *David*, in *1 Chron. 12. 18.* Thine are we , we are wholly thine : And thus faith ſlayes the hatred, and pulſ down the partition wall which was betwixt God and us, reconciles the enmity, and makes of two one, working peace and love ; ſo that now the believing ſoule deſires nothing more then to be ſubject to his government ; and grieves when it is hindred, that it cannot do that which he hath commanded : And thus the Covenant is made up in both parts of it ; offered unto us by God, and received of us by faith, *1 King. 20. 34.*

C H A P.

C H A P. V.

Shewing what be those acts of faith, by which wee are enabled to walk with God according to the Covenant wee have made with him.

FAith closeth with the Covenant, and brings us in-
to Covenant with God; to it doth also act and work
in us, to enable us to walk with God according to
the Covenant which we have made with him; there
is a keeping of Covenant required of us, as well as a making of
Covenant with God, *Gen. 17. 7. 9.* In *Psal. 50. 5.* the Saints are
said to make a Covenant with God; but in *Psal. 103. 18.* they
are said to keep his Covenant; so there is both a making, and a
keeping of Covenant; and both these are done by faith; faith
doth first enter us into Covenant with God (as wee have seen
above) and then by the same faith wee are carried on to a keep-
ing of the Covenant made; and that according to both parts
of the Covenant, before laid down.

1. Whereas God enters into Covenant with us, to heale our
back-slidings, to blesse us with all kinds of blessings convenient
for us; Now the work of faith is to carry on the soule in a con-
tinuall dependence upon God for all the good which he hath
promised; If we be in danger, faith looks unto God for safety
and deliverance, *2 Chron. 14. 11. Acts 27. 25.* It believes the
promises of deliverance, and depends upon them; If wee have
sinned, and done the things wee should not, faith brings the
soule back unto God againe, in a way of repentance; and looks
to the faithfulness and stability of his Covenant; hoping still
to finde mercy, and forgiveness with him, albeit wee have sin-
ned against him; and so in all other occasions which befall us
in this life, according as any evill presseth upon us, or any
blessing is wanting unto us, faith hath recourse to the promise
and Covenant of God; waiting upon him for all that mercy
which we stand in need of in every kinde: And when we doe
thus put forth our faith in the exercise and acts of it, depend-
ing by it upon God in all our occasions, this is the life of faith,
which the Scripture speaks of, this is to live by faith, *Hab. 2.*
and to walk by faith, *2 Cor. 5.*

Z z z

And

2.

How faith en-
ables us to
walk in Co-
venant with
God.

1.

Concerning
the first part
of the Cove-
nant.

And this life of faith is then especially seen, when the course of Gods providence and dealing with us seems to make against his promise; herein the life of *Abrahams* faith was seen; that though his body grew more impotent, and dead every yeare, yet God having promised him a Son, *Abraham* believes even above hope; notwithstanding the deadnesse of his body, and of *Sarabs* womb. And so *Moses*, God having promised good to *Israel*, though for the present he saw nothing but wants and necessities and mortality among the people, so many thousands dying in the Wildernesse; yet was he so confident of Gods goodnesse towards that people, that he was bold to promise good to *Jethro* his Father-in-Law, in case he would joyn himselfe unto them, and be one of them; *Come with us* (saith *Moses* unto him) *and we will doe thee good, for God hath promised good unto Israel*, *Nu. 10. 29.* When *Moses* promised to doe him good, he might have said, You may bring me to sorrow, and misery enough, here you are in a miserable Wildernesse, where you sometimes want water, and have nothing to eat; and here you die, and your carcases fall in the Wildernesse; what good can I expect that you can doe for mee? and yet *Moses* by the power of faith, is confident to promise him good. God (saith he) hath promised good unto *Israel*. *Moses* looks beyond the present works of Gods providence, and considers the stability of Gods promise, and that doth he rest upon; God not being as man that he should lye or repent, *1 Sam. 16.* therefore *Moses* concludes, Let the Lord for the present doe as he will; let all things seeme to crosse his promise never so much, yet this I am sure of, *God hath promised good to Israel, and therefore good shall come*; and thus doth faith enable the soule to walk in Covenant with God, depending upon him for that mercy and goodnesse which he hath promised. God saith, I will be a God unto thee to blesse thee, and to doe thee good; and this I require of thee, that thou trust to me, and depend upon me for all the good thou standest in need of; and saith doth so, it rests upon Gods promise. And thus saith fulfills this part of the Covenant.

2. As for the other part of the Covenant, (*I will be a God over thee, and thou shalt glorifie me,*) to this faith assents also, and carries us on in an answerable conversation, thereby testifying before

2.
The second
part of the
Covenant.

fore all the world, that we have set up the Lord to be our God, to command us, and to rule us, and that we have given up ourselves to be his people : And here are sundry acts of faith, by which it enables us so to walk. As

1. Faith hath alwayes an eye to the rule and command of God which he hath set before us to walke by, it attends constantly to the Tables of the Covenant ; in things to be believed it looks to the promise ; and in things to be practised it looks to the Commandement. As in *matters of faith* it will believe nothing without a word of faith to rest it selfe upon ; so in *matters of fact*, it will doe nothing without a word to command or warrant that which is done, because without a word it cannot be done in faith, and it is no act of faith which is not done in faith, *Rom. 14. 23.* Faith will present no strange fire before the Lord, *Levit. 10.* It is inquisitive to understand what the will of the Lord is, as knowing that he accepts nothing but what is according to his own will and word ; therefore it is that *David* prays, *Teach me good judgement and knowledge, for I have believed thy Commandements*, *Psal. 119. 66.* as if he should say, I believe and know that what thou commandest is good, teach me to judge aright and know thy Commandements ; faith will be circumspect and fearfull, till it see a word to direct and warrant its way ; but when it sees a plain word, then it grows bold and confident, as knowing that this way is right. This then is the worke of faith, to attend to the word of faith in every thing ; if we be to performe any act of worship unto God, it will worship him not after the traditions and precepts of men, but after the will of God ; if we be to perform any office of love, mercy, or justice towards men, it hath an eye to the word in all these, to doe every thing according to the pattern set down in the word ; to walk without a word to direct us by, is the work of unbelieve, not of faith.

Faith hath an eye to the rule.

2. As faith takes direction from the true rule, so it directs us to the right end, it lifts us up above our selves, and above our own ends and aimes, making God our highest and chiefest end, for which we live and work, as we are of him, and live in him, and by him ; so by faith we live to him and for him, *Rom. 14. 7.* *B. 1 Cor. 10. 31. 1 Pet. 4. 11. 2 Cor. 5. 15.*

It directs us to the right end.

Reason

Reason tells us we must be for our selves, but faith tells us we must be for God; this God claimes as his right and due, and faith also assents unto; God saith, *Thou shalt glorifie mee,* *Psal.* 50. 15. Faith saith, I will glorifie thee for ever, *Psal.* 66. 12.

It helps us a-
gainst temp-
tations.

3. Faith shields us against the hindrances and temptations which we daily meet withall in our Christian course; sometimes we are tempted on the right hand by the baits and allurements of the world, as Christ was, *Mat.* 4. *All this will I give thee,* saith the world, if thou wilt be mine; but here faith overcomes the world, (*1 Joh.* 5. 4.) by setting before us better things then these; even a better and more enduring substance, *Heb.* 10. those earthly pleasures which seem so pleasing to the eye of sense, are but empty and vaine shaddowes in the eye of faith, which looks at things afar off, at things to come, at things within the vaile, where Christ the fore-runner is gone before to prepare a place for us, *Heb.* 6. Sometimes again wee are tempted on the left-hand with crosses, persecutions, afflictions, and sufferings for the Name of Christ, by which Satan seeks to turne us out of the way, and to make us falsifie our Covenant with God; but here also our faith helps us to overcome, and makes us conquerors through Christ that hath loved us, by setting before us the end of our patience and faith, telling us that these short sufferings of this present time, will bring unto us an eternall waight of glory, *2 Cor.* 4. 17. and that all the sufferings of this present life are not worthy of the glory to be revealed, *Rom.* 8. 18. and thus faith makes us to despise the shame and the sorrow which we now suffer, *looking to the joy which is set before us,* *Heb.* 12. 2. and thus faith is our victory, by which we overcome the world, and doe continue faithfull and stedfast in our Covenant unto the end.

It encoura-
geth to well-
doing.

By perswa-
ding us of
acceptance.

4. Faith encourages us unto well doing, by perswading us that our services are accepted of God in Christ; and by propounding unto us the promises of reward.

First, it perswades us of acceptance that the Lord will have a gracious respect unto our services which we present before him, *Gen.* 4. The Lord hath promised to accept our services which are done in faith, *Isai.* 56. 7. and thereby faith encoura-
geth

geth us to every good worke : The believer knowes all his workes as they come from him to be full of imperfection, yet considering withall that it is Gods good and acceptable will, which he conformes himselfe unto, and offering up his service in Christs name, hence faith looks for acceptance according to that witnesse of the Apostle, *Acts* 10. 35. And this is no small encouragement to well doing, when we believe what we doe shall be accepted graciously. What will not a subject doe, if he know his King will take in good part the service which is tendered unto him? sometimes they run themselves out of all to humour them: Now faith assures us that there is not one prayer, one holy desire, one good thought, or word, or good purpose, which is thought, or spoken, or done to the glory of God, but God takes notice of it, and accepts it in good part, *Mal.* 3. 16.

Secondly, faith assures us of a reward which shall be given us, faith sees a recompence in the hand of God, *Heb.* 11. 25. as knowing that he will not forget our labour of love which we have shewed unto his name; *Heb.* 6. but will one day say unto us, come hither, *Well done good and faithfull servant, enter into thy Masters joy*, *Matth.* 25. 23.

By assuring us
of a reward

5. Faith doth not onely encourage us unto well doing, but it doth furnish us with strength and ability by which we may performe; Faith is a strengthening grace, renewing our strength as the Eagles, increasing power in our inward man, *Ephes.* 3. 16, 17. unbelieve weakens the heart, and makes the hands to hang downe, *Heb.* 12. 12. and doth not onely discourage, but also disable unto that which is good; but faith makes us full of power and strength by the Spirit of the Lord, *Micah* 3. 8. to goe through the worke which is committed unto us; so as if we want strength, it is because we want faith, or at least doe not make use of our faith as wee should doe.

Faith furnisheth us with
strength to
well-doing.

Now there is a twofold strength and power which we get by faith.

First, a power inherent and dwelling in us.

Secondly, a power assisting and being with us.

By faith we get a power of grace inherent and abiding in us,

How we doe
by faith get
inherent
strength

us, and that is in this manner, and by these meanes.

1. By faith we look at Christ as having all fulnesse of grace in himselfe, *Joh. 1. 16. Col. 1. 19.* All others (Angels or Saints) have but their measure, some more, some lesse, according to the measure of the gift of Christ, *Ephes. 4. 7.* but Christ hath received the Spirit not by measure but in the fulnesse of it, *Joh. 3. 34.* Faith looks at this fulnesse of Christ.

2. By faith we know that what ever fulnesse of grace is in Christ, he hath received it not for himselfe onely, but for us, that he might communicate unto us, and wee might receive from him; In *Psal. 68. 18.* it is said, *He received gifts for men; not for himselfe, but for men,* that we might receive from him; and thence it is that in *Joh. 1. 16.* *Of his fulnesse we receive grace for grace;* his wisdom is to make us wise; his meeknesse and patience, to make us meek and patient, and so in the rest, &c.

3. By faith we look at Christ as faithfull to distribute unto us all such grace as he hath received for us; he is faithfull in all the house of God, *Heb. 3.* faithfull in dispensing all the treasure of grace committed unto him for his Churches good; he keeps nothing backe, his faithfulness will not suffer him to keep that to himselfe which he hath received for us; but as he hath received all for us, so in faithfulness he will communicate the same unto us according to our need; and therefore it is that as in *Psal. 68.* he is said to receive gifts for men; so in *Ephes. 4.* The Apostle alledging the same place in the Psalm, he changeth the word *received* into *giving*, and saith, *He gave gifts unto men;* as he receives, so hee gives, being faithfull in all that is committed to him; and his faithfulness of Christ, doth faith look at, that we may receive grace from him.

4. Faith looks at the promise of Christ, promising to give us his Spirit, *Ezek. 36. Prov. 1. 23.* upon him rests a Spirit of strength, *Esay 11. 2.* and he hath promised, that the holy Ghost shall take of his, and shall give unto us, *Joh. 16. 15.* and that the Father shall give the holy Ghost unto those that desire him, *Luk. 11. 13.* these promises faith feeds upon, and sucks life and spirit out of them, begging performance of them according

to our need. Do we want wisdom, meeknes, patience, or any other grace? faith carries us by prayer to this fountaine, & in this way waits for, and expects to receive the grace we want; as the child by sucking the breast, draws forth milk for its own nourishment, and thereby grows in strength, so do we by the prayer of faith suck from the promise of grace, & do thereby derive strength to our inward man to enable us unto all well doing: And thus it is, that in *Gal. 3. 14.* we are said to receive promise of the spirit by faith, which spirit being a spirit of power, *2 Tim. 1. 7.* being thus received by faith, we see how faith enables us with all power to fulfil the Covenant wch we have made with God.

2. Faith gets an assisting strength from Christ; Besides that which is inherent, dwelling within us, there is an assisting power of Christ, by which he helps his servants that cast themselves upon his helpe; In those great workes which were done by the Apostles, it was not any indwelling power within themselves, by which they did them, but a power of God without them, assisting and working with them; and so it is (after a fort) in the ordinary duties we take in hand, *1 Chron. 15. 26.* In carrying the Arke God helped the Levites which were to beare it, the Lord assisted them; and this doth the Apostle also seeme to point unto, in *1 Cor. 15. 10.* speaking of his abundant labour in the Gospel, he saith, yet it is not I, but the grace of God which is with me; he doth not say, which is in me, though there was such grace within him also; but which is with me, (*σὺ μοι*) as implying an assisting grace, strengthening him to doe above that which any thing in himselfe could have reached unto; Compare together, *1 Pet. 5. 9* with *Rom. 16. 20.* in the one of these places, the Apostle bids us to resist Sathan by faith; but in the other place, Paul tells us that it is God which treads Sathan under our feet; both these Scriptures together imply thus much, that the faith within us, must be working in resisting of Sathan; but yet the power by which we overcome him, is not by the power of faith or any grace in us alone; but the assisting power of God without us, is that which subdues Sathan to us, and treads him under our feet. This assisting power the Lord hath promised to his people, *Judg. 6. 14, 15, 16. 2 Chron. 15. 2. A. 18. 9, 10.* And faith rests upon these promises, *Chron. 14. 11.* and this makes all things possible to a believer,

How faith
gets assisting
strength.

Faith reco-
vers us out of
our fals.

Mar. 9. 23. because faith sets Gods owne power aworke, to worke that by us which of our selves we could never doe; he workes all our workes for us, while we rest upon him for help, *Efy. 26. 12.* Thus faith furnisheth us with all strength, enabling us to walke with God in a holy conversation according to the tenor of the Covenant which the Lord hath made with us.

6. As faith doth thus strengthen us, &c. so if at any time we be by occasion overtaken with any fault; faith recovers us out of our fals, and restores us again to our former estate; the true beleever though he doth not deale falsly with God in his Covenant, *Psal. 44. 17.* yet he may and sometimes doth walke weakly in the keeping of it, because he doth not stirre up his faith, in which his strength lyeth; though his heart is not turned back, yet his foot may sometimes goe out of the path; many slips Gods owne Covenanted people are subject unto: But though they fall and fall often, yet they do not so fall, but they rise againe; they turne aside, but yet they returne againe into the way of the Covenant; faith brings us backe to God in exercises of humiliation, and renewing of our repentance before him; It casts shame upon our faces, that after all the grace which hath been shewed unto us, we should so requite the Lord, with such undutifull carriages, *Deut. 32. Ezrah 9. 6.* But yet it doth withall incourage us with hope, speaking thus in the heart of a believer, yet there is hope in *Israel* for all this, *Ezrah 10. 3.* It remindes us of those promises, *Returne unto me, and I will returne unto you, Zach. 1. Ye have indeed sinned a great sin, ye have done all this wickednesse, but yet depart not from following the Lord; for the Lord will not forsake his people, whom he hath pleased to make his people, 1 Sam. 12. 20. 21, 22.* By these and such other promises, faith encourageth us to returne unto our God, taking vvords unto our selves and pleading the Covenant of his grace tovvards us, intreating him to receive us graciously, *Hosea 14.* This vvorke of faith brough *Peter* back to Christ, after his shamefull denyall of him, it made him to lament his sin, and to look up unto him for grace and forgivenesse, vvhereas *Judas* vvanting this faith, lies dovne in desperate sorrow, never able to rise up nor recover himselfe any more.

And thus we see how faith doth act, both in bringing us into Cove-

Covenant with God, and helps us also to walke in Covenant with him.

And thus we have shewed; First, That faith is the condition of the Covenant; Secondly, Why faith is appointed to be the condition rather then workes; Thirdly, It is the act, not the habit which is the condition on our parts; Fourthly, What those acts of faith be, by which it brings us into Covenant, and inables us to walke in it.

C H A P. VI.

Whether faith be a condition antecedent, or onely consequent to our justification, as some now affirme.



U^t here a further question is made by some, what manner of condition faith is; It's granted (will some say) that faith is a condition, but it is a condition onely consequent to our Justification; and so to our being in Covenant with God; But its no antecedent condition; we are (as they conceive) in a state of grace and salvation before faith, and then faith comes and believes that Justification and salvation which was before given.

Ans. This is some of that new light which the old age of the Church hath brought forth; which what it tends unto, I know not, unless it be to this, that a man should not look at any habituall grace in himselfe, whether sanctification or faith, or any other, inasmuch as these availe nothing (according to them) to a mans Justification, seeing we are justified before faith: They would have a man to see nothing in himselfe; because (as they think) the Grace which is seen is temporall; the grace which is not seen is eternal; though a man knows that he hath faith, yet (say they) he is not thereby justified, nor brought into the estate of Grace, but is justified before faith; therefore never look at this or that in your selves, all these are nothing to your justification, or salvation: This (as I think) is the end of this opinion.

Quest.

How faith is a condition of justification, whether antecedent or consequent.

In opposition whereunto, I lay downe this conclusion, according to the Scripture, That we are not actually justified nor in a state of grace and salvation, before faith, before we believe; This I hope to prove by evidence of the word; only before I come to the prooffe of it, to prevent mistake, observe how I speake of actuall justification, whereas our justification may be considered either, First, as purposed and determined in the mind and will of God; Or Secondly, as impetrated and obtained for us by the obedience of Christ; Or Thirdly, as actually applyed unto us, so as we may be truly said to be actually just in the sight of God; in the two former respects it is not denied; God purposed to justifie us before the world was, and therefore much more before our faith; And that attonement and obedience which Christ hath performed for us, is also before our faith, and before we were borne.

But the question is whether this Righteousnesse wrought for us by Christ, bee actually applyed to a sinner before hee believe; whether one, as yet not believing, be actually acquitted of his sinne and accounted just and righteous before God.

And this is that which I am now to prove, against the Patrons of the former opinion; *sc.* that we are not actually justified before faith; its not a condition only consequent, but antecedent to our actuall justification, and being in state of grace before God.

We are not
actually justified
before
faith, proved
by 12 arguments.

Reas. 1. To make our justification goe before faith, is to place our justification before our vocation and calling, and so inverts the order observed by the Apostle, *Rom. 8. 30.* who placeth our calling before our justification, and if our calling be before our justification, then is our faith also before it; because we are not called effectually (of which kind of calling we now speake, as the Apostle doth) untill we believe; faith therefore being comprehended in our calling, and calling being before justification, faith also of necessitie must go before our Justification.

Reas. 2. Consider the words of the Apostle, in *Rom. 3. 22.* where he saith, *That the righteousness of God, is by the faith of Jesus Christ, unto all and upon all that believe;* In which words are
three

three things ; First, What is that righteousness by which we are justified : namely, not our own righteousness, but the righteousness of Christ, here called the righteousness of God ; Secondly, The persons upon whom this righteousness comes, that they may be justified by it, and that is, upon those that do believe ; Thirdly, the means by which it comes to be upon them, and that is by Faith, the righteousness of God is by Faith on them that do believe ; Justification is here limited to them that do believe, not extended to them that believe not ; and least any should evade by saying that they are called believers in regard of Gods prescience and foreknowledge ; not in respect of any present habit of faith, actually dwelling in them, (in which sense some are called sheep, *Joh. 10. 16.*) therefore to prevent this evasion, the Apostles adds the means by which they come to have this righteousness of God upon them, which is by Faith ; though it had been enough to have said that it was upon them that believe ; yet to put the matter out of doubt, he adds those words, that it is by faith ; And if it be by Faith, then not before Faith, but it is by faith, as the Apostle affirms, therefore not before Faith ; If Faith were a condition consequent to our Justification, not antecedent, it could not be said to be by faith. Hence also is that in *Rom. 3. 25.* Christ is said to be a propitiation for us through Faith in his blood, not through blood alone but through faith in his blood, and in *Phil. 3. 9.* the righteousness of God (by which he justifies us) is said to be by faith, and in *Gal. 2. 16.* we have believed, that we might be justified by the faith of Christ, and in *Rom. 4. 24* righteousness is said to be imputed unto us, if we believe, not so if we beleive not.

In *Psal. 50. 15.* The Lord puts a double condition concerning our deliverance out of trouble, one antecedent (*call upon me*) another consequent (*and thou shalt glorifie me,*) in the midst of which two, stands the deliverance promised ; so as the order is ; first, we must call ; secondly, then God delivers ; and then thirdly, we must glorifie him ; now if our faith were a condition onely consequent to our justification, then it stands in no other place in respect of justification, then doth our glorifying of God, which follows our deliverance out of trouble ; and if so, then we may as wel be said to be delivered by our glorifying of
God

God, which followes our deliverances, as to be justified by faith which followes our justification.

Reason 3. From *Numb.* 21. 7, 8, 9. compared with *Job.* 3. 14. 15. I reason thus, Faith hath the same place and use in our justification, as the *Israelites* looking had in their healing; when they were stung with the fiery Serpents; but they were not first healed and then to looke and see what it was that had healed them; but they were first to looke upon the Brazen Serpent, and then by looking were healed; so it is here with us, Christ is lift up on high for us to looke unto, this looking is by faith, *Job.* 3. 14, 15. and by this looking we are healed, and saved, *Isa.* 45. 22.

Reasf. 4. Look what place workes had for our justification to life in the Covenant of works, the same place hath faith in in the Covenant of grace; but workes were to go before our justification in the Covenant of works, and therefore so must faith in the Covenant of Grace; Though *Adam* was by nature just, by an habituall justice, yet he was not thereby actually justified unto life; but besides his native or habituall righteousness, he must also performe an actuall righteousness; and without this he was not to be justified unto life; and if he was not to be justified without or before workes, then are not we justified without or before faith, because faith is to us instead of workes, and hath the same place now in the Covenant of grace as workes had then in the covenant of workes.

Reasf. 5. To make faith a condition consequent to our justification, is to place faith in the same ranke with workes, (as workes are considered in the covenant of grace;) for even workes also have a place in the covenant of grace; though they are not a condition antecedent, yet are they a condition consequent to our justification, so as every justified person must walke in good works, *Tit.* 3. 7, 8. And therefore if faith be placed after justification, then it stands but in the same rank with workes, having no priority or preeminence above workes, in respect of our justification: for though it shall be granted that faith goes before workes as the cause before the effect, faith producing workes, as the tree doth the fruit; yet they are both alike in respect of justification; they are one before another, when they are compared

red betwixt themselves; but compare them both with justification, and then (according to this opinion) they go both together; no more is ascribed to Faith in our justification then to works, if Faith follow our Justification.

Reas. 6. We are not actually justified till Christ be actually ours, Christ being our righteousness before God; but Christ is not actually ours till he be received by us; nor is he received but only by Faith, *Joh. 1. 12.* Christ must be received by us, or we have no benefit by him unto salvation; Christ is righteousness for us before our faith, but he is not righteousness unto us, till he be received of us by faith; our garments are prepared for us, before we be clothed with them, but that they may actually cloath and cover us, we must take them by the hand, and put them on, so must we receive Christ, *Joh. 1. 12.* which is done by Faith, *Gal 3.* though he be fit to justify us before Faith, yet he doth not actually justify us, or cover or sinfull nakedness, till by the hand of Faith, we take him, & put him on.

Reas. 7. That righteousness which is by imputation, cannot be before that which is imputed to us as our righteousness; but the righteousness which the Covenant of grace sets forth, is a righteousness by imputation, and it is faith which is imputed for righteousness, *Rom. 4. 3. Gal. 3. 6.* and therefore our righteousness cannot be before our Faith.

Reas. 8. If we were justified before Faith, then the witness of the spirit of bondage, witnessing our bondage under sin and death, could not be true; for till faith come, he testifies unto us that we are under wrath, unjust, sinners; and this witness of the Spirit is true; and therefore till we believe; we are not justified.

Reas. 9. The justified person doth please God, as *Enoch*, of whom it is testified that he had pleased God, *Heb. 11. 4.* but without Faith its impossible to please God, *Heb. 11. 6.* therefore without faith we are not justified.

Reas. 10. If we may be justified without faith in Christ, what hinders but we may be justified without the knowledge of Christ? why not the one as well as the other? The end of our knowing Christ, is, that we might believe on his name; and therefore if believing, which is the end, be not necessary, then
neither

neither is knowing, which is the meanes, but knowledge of Christ is necessary; else the ignorant heathen might be justified by Christ, as well as we that know him, and then in vaine should the Lord say, *By his knowledge shall my righteous servant justify many*, Esa. 53. 11. Neither needed Christ to have said, *This is eternall life to know thee the very God, and Jesus Christ*, Joh. 17. 3. &c. There needed no mention of knowing Christ to eternall life, if without knowing we might have justification and life by him. Knowledge therefore is necessary; and yet (as was said before) if faith be not necessary, neither is there any necessity of knowing Christ.

Reas. 11. If justification were before faith, we might then ask as the Apostle doth in *Rom. 3. 1.* What is the preferment of faith, and what profit hath the believer above the unbeliever? they are both alike in respect of justification before God. When a man comes to believe, he is not a pin the better then he was before he believed, being justified before, as well as after. And then, faith which is called *precious faith*, is made vile, and of little worth, seeing a man may be justified without it, as well as with it.

But here I meet with some gainsaying. There are that teach another doctrine: as namely, that Christ is ours without faith, and that without faith we are justified. Mr *Salmarsh* in his *Treatise of Free Grace*, pag. 188, 189. of the second Edition, propounds diverse reasons to this purpose, which I will examine, and then leave the judgement of the truth to the godly-wise.

Object. 1. Christ (saith he) is ours, not by any act of ours but Gods; God imputing and accounting. To make Christ ours is an almighty work, and not the work of any created thing; but, we cannot know him to be ours, but by believing.

Ans. 1. An act of our own may be so called as springing either from power of nature, or from grace. 2. An act of our own which is wrought in us by grace, may be considered either as going alone without Gods act concurring with it, or as accompanying Gods act imputing Christ to us. Now its true; 1. That Christ is not ours by any act of our own springing from power of nature. 2. Its true also, that Christ is not ours by any act of our own (though wrought in us by grace) as separated

parated from Gods act in imputing ; but yet still this is true, that Christ is ours by an act of faith (wrought in us by grace) concurring with Gods act in imputing Christ to those that doe believe ; and both these acts, both Gods and ours, concurre together to make Christ ours.

2. Its true, there is required an almighty power to make Christ ours ; and so it is true also that there is required an almighty power to work faith in us , which is done by no lesse power then that which raised up Christ from the dead, *Ephes. 1. 19, 20.* And therefore these two doe well stand together, that Christ is ours by an almighty power, and yet that he is ours by faith ; because faith is wrought in us by an almighty power.

3. This kinde of reasoning (its Gods act to make Christ ours, and therefore no act of our own) followes not. These two (*scil.* Gods act in imputing, and our act in receiving) are ill opposed, as if they were inconsistent one with the other ; but we know *subordinata non pugnant* , things subordinate doe well agree together. Our receiving being subordinate to Gods giving, and therefore stands well together with it. This argument is as if I should reason thus ; Such a dignity is from the favour of the Prince bestowing it ; therefore it is not by our accepting, or receiving of it that it becomes ours. But what if he which hath such a dignity offered him by the favour of the Prince, shall refuse the same ; as old *Barzillai* did the favour offered him by *David* ? such refusall makes it to be none of his : and so in the poynt in hand : without faith to receive Christ, he is none of ours. As in the point of eternall election, in which we were destinated by the Father unto Christ, the Father gives, and the Sonne receives : The Fathers act in giving, doth not exclude the Sons act in receiving ; but the one implyes the other ; so it is in the matter betwixt God and us ; Gods act in giving Christ to us , and our act in receiving Christ from his hand (which is done by faith) doe both concurre together to make Christ ours ; neither of them doth exclude the other ; otherwise, if our act of faith might not concurre with Gods act in giving Christ to us , then neither might Christs act concurre with the act of the Father in giving us unto him.

4. Its true, that Christ is ours by imputation ; but to whom

B b b

is

is he imputed? to those that believe, or to those that believe not? Hereto let neither Mr. Saltmarsh nor I returne answer, but let the Apostle answer for us both; *He is imputed for righteousness* (saith Paul) *unto those that believe*, Rom. 4. 24. therefore not unto those that believe not. This is Apostolicall; the contrary is hereticall: Christ is not imputed to those which doe not believe.

5. This argument makes faith to be onely an assurance, or a knowing that Christ is ours, which is not true; for if faith were onely an assurance, or a knowing that Christ is ours, then that *ἐλγυσία*, that *little faith* so often spoken of in Scripture, were no faith; and those little believers (as I may so call them) whose faith is but as a graine of Mustard seed, or like a little spark of fire in smoking flax, should be reputed as no believers.

But there are believers, which are men of little faith, wanting assurance that they are justified, and yet they have faith unto justification. The Scripture sets forth the nature of faith, by resting upon God, 2 Chron. 14. 11. by staying upon him, Esa. 26. 3. and Esa. 50. 10. and by trusting upon him, Psal. 112. 7. And so justifying faith is a trusting upon Christ, a recumbency and relying upon him, according to that expresseion in Matth. 12. 21. *In him shall the Gentiles trust.* *ἐλπίζου*, they shall hope or trust in him. And, to define faith by assurance or knowing that Christ is ours, is to limit it to the understanding onely, and to make the object of it to be onely that which is true or false. But (as that godly and judicious divine Dr Ames saith) *Objectum fidei justificantis, quod justificat, neq; est falsum neq; formaliter verum, sed bonum*, in his *Antisynodalia* pag. 202. that is, the object of faith, *as it justifies*, is neither true nor false, but good: even Christ the onely good which the humbled soule doth desire to enjoy. Its true which the said Author there addes, *Prærequiritur fides illa intellectualis, quæ assensus præbetur &c.* that is, there is indeed required or presupposed that intellectuall faith, by which we assent to the truth of this proposition, that *who soever believeth in Christ shall be saved*: but to know or to be assured that I am justified, or that Christ is mine, is not of the essence of faith, *as it justifies*. Faith thus considered is a looking to Christ for justification;

as the *Israelites* looked to the brazen Serpent that they might be healed; It is not a knowing that I am justified. That one speech of *David* in *Psal.* 22. 8. *He trusted in the Lord, that he would deliver him,* shewes what the nature of faith is, even a trusting, that we may be delivered, and not an assurance or knowing that we are delivered. And in *Heb.* 6. 17, 18. the Apostle doth plainly distinguish these two acts of faith; first, making our refuge (namely to Christ, and to grace by him,) and secondly, having strong consolation and assurance, through those two immutable things, the promise, and oath of God. The first act of faith is to fly for refuge; the second to give assurance and consolation thereby, to those that have first fled for refuge to Christ; and therefore this is not the first work of faith to give assurance, but to fly to Christ as to our Citie of refuge, and then having fled thither, to know assuredly, that we are safe and sure, we having the promise and oath of God, that he will keep us unto salvation.

Object. 2. If Christ should be ours by faith, then as our faith increaseth, so our interest in Christ, and our justification by him, must increase also, and so we should be more and more justified and forgiven.

Answer. 1. This followes not; and the reason is, because faith doth not justify by its increase in habite or act, but by reason of the object (Christ) which it apprehends. The weakest faith (if true) doth justify, as well as the strongest; even as a weak hand receiving a gift, makes the gift our own, as well as if it were received with more strength. The *Gnosticks* (as *Chernitius* tells us) held that faith justified for its excellency above other graces. If we held the same, and that it was the *ratio vera*, the act it selfe of believing which was the matter of our justification; then the argument would follow, that by our faiths increasing, our justification must increase with it; but faith doth not justify by its habite or increased acts, but by that which it apprehends, which is Christ; and therefore whether our faith be lesse or more, if it doe truly lay hold on Christ, our righteousness is the same, its neither lessend if our faith be lesse, nor increased if our faith be more. Christ being the same for righteousness unto both.

Ans^w. 2. In some sence it may be truly affirmed, that as our faith increaseth, so doth our interest in Christ increase also. Interest is either of right, or of communion. I may have interest of right in a brother, and yet have little interest in him, in respect of familiar communion. Now in respect of communion, our interest in Christ may and doth increase as our faith increaseth, though our interest of right, and justification by it, be neither increased nor lessened, whether our faith be more or lesse.

Object. 3. If Christ be ours by faith, then when our faith ceaseth, we shall cease to be justified.

Ans^w. 1. If the meaning of the objection be concerning a totall cessation or decay of faith in this life, then I say, that supposing faith so wholly to cease, the person also in whom it so ceaseth, shall cease to be justified; but the thing supposed, that is, such a totall ceasing of faith, never comes in the event, because the faith of Gods Elect cannot faile, and therefore the person justified by it, cannot cease to be justified. But if the meaning be concerning a partiall ceasing in some acts or degrees of it; then I say, that though such cessation of faith may be, yet we cease not to be justified. The joyning of hands on the marriage day, may cease, hands may disjoyne againe, and yet the knot of marriage made by it, continues for ever: so we having by faith once given the hand to Christ, and taken him as our owne, though our faith should cease in some acts or degrees of it, yet we are justified by him with an everlasting righteousness.

2. If the meaning be that faith shall cease in heaven, and therefore if we be justified by faith, we shall cease to be justified in heaven, where our faith shall cease. I answer, that though faith as it is opposed to sight, shall cease in heaven, yet as it is an adherence unto Christ, so it shall never cease: Wee shall alwayes cleave unto him, as to the author and finisher of our salvation, by whom first we had entrance, and by whom we doe still continue in the state of grace wherein we stand.

Object. 4. Can a sinner be too foule for a Saviour, and too wounded for a Physitian to heale, and too filthy for a fountaine opened to wash?

Ans^w. 1. He may, and he may not: He cannot be too foule, or too wounded, in case he give up himselfe to the Physitian to be

be washed or healed by him : but if through unbelieve he refuse to give up himselfe to Christ, to be washed and healed, such a sinner is too foule to be made cleane. In the one case, even blasphemies shall be forgiven unto men, *Matth. 12. 31.* but in the other, not a thought of the heart shall be forgiven.

2. When it is supposed that none can be too foule for Christ, to be washed or healed by him, and that therefore we are justified before faith ; I answer, this followes not ; for when it is demanded, whether any can be too foule for Christ, is the question propounded concerning the power of Christ, or concerning his will. Take it in either sence, the argument concludes nothing. If it be meant in respect of Christs power, then it is in effect thus ; There is no sinner so foule, but Christ *can* cleanse ; and therefore we are cleansed or justified before faith : but this followes not ; for if this argument were good, wee might thence conclude all the foule sinners on earth to be actually cleansed, because Christ *can* make them cleane ; but Christ doth not all things which he *can* doe ; He can cleanse many, which yet shall never be cleansed from their filthines. *A posse ad esse non valet argumentum.* On the other side, if it be meant of Christs will to cleanse, neither doth the argument *thus* conclude any thing ; for it is all one as if I should affirme, that there is no sinner so foule but Christ will cleanse, which is evidently false ; for he will not cleanse such as have sinned against the holy Ghost, nor any such as continue in finall unbelieve.

Object. 5. To offer Christ, is to offer all conditions with him, both faith and repentance ; for Christ is exalted to give repentance, and faith is called *the faith of the Sonne of God*, *Gal. 2.*

Ans. 1. If the meaning be, that when Christ is offered, faith is also offered and required to the receiving of him, I doe willingly grant all. I acknowledge such a joynt offer of faith with Christ. Thus was Christ and faith offered together to the humbled Jaylor, *Acts 16. 31.* *Believe on the Lord Jesus, and thou shalt be saved.* But thus taking the offer of Christ and of faith to be both together, this overthrowes that which is to be proved ; for the thing which Mr. *Salmarsh* should prove is, that Christ is ours without faith ; but the argument saith, that faith is offered together with Christ ; and, if Christ be not so much as offered without

without Faith, then surely he is not enjoyed without Faith, it being more to enjoy him, then to have him offered.

2. But perhaps his meaning is, that when Christ is offered, Faith is said to be offered in him, because all things are in Christs hand, to give and to worke in whom he will; so that when Christ is offered we must first receive Christ, and so in receiving Christ, we do also receive Faith, and all things els with him. If this be the meaning, as I suppose it is, it implies two falshoods. The one is this, namely, that there is in us a naturall power of receiving of Christ, without, and before faith, for, when he speakes of Christ offered, this offering of Christ, is, to the end he may be received, for why else, is he offered, but that he may be received? and yet if he be received, (according to the mind of the objector,) it must not be by Faith, because he is offered to this end, that being first received by us, he may afterwards worke Faith in us; and if so, then there must be in us a naturall power of receiving Christ, before our receiving of him by Faith, which is given to us by grace. And thus whiles he pretends to advance grace, he doth indeed advance nature, and instead of making all to flow from Christ, he makes the first power of receiving Christ to be from our selves. The second falshood implied in this objection, is, That Christ works nothing in us, but by being first united to us; for, he makes this the end of offering and giving Christ to us, that being so made ours by union with us, he may then worke in us Faith or Repentance, as it pleaseth him; as if Christ could not worke in us, till he be united to us. Indeed thus far its true, that he doth not worke in us as an head, till he be united to us; but he may worke in us or upon us as an externall agent, before we be united. He may so teach us, as to worke in us some illumination and conviction; he may also awe the will and the conscience, so farre as to worke some reformation, and yet for all this, no union. Every one in whom these things are wrought, are not united to Christ. Christ comes first & stands (without) at the doore and knocks, and thereby makes way for himselfe to come in, and dwell within us, even as a workman first makes the house, and then dwels in it; so Christ as an externall worker, first workes upon us, creating faith in us, and then by Faith dwells

dwells in us, according to that in *Ephes.* 3. 17. he dwells in our hearts by Faith.

3. His alleadging of *Gal.* 2. 20. where Faith is called, the Faith of the Sonne of God, is impertinently alleadged for the purpose he brings it for; for though it is true that Christ works faith in us, yet this is not the meaning of the Apostle, as he pretendeth it to be; for Faith is there called the Faith of the Son of God, *non ratione effecti*, not because it is wrought by him, but *ratione objecti*, because Christ is the object of our Faith, which it lookes upon, and lives by.

It is no more to offer Christ, then to offer any grace of Christ, unto a sinner; for a sinner is as unprepared and unfit for the one as for the other. Equally in sin and pollution to both.

What if it be granted, that we are unprepared for one as for the other? for Faith as for Christ? will it therefore follow that Christ is ours without faith? no more then (*vice versa*) that Faith is ours without Christ.

2. When its sayd that we are as unprepared for the one as for the other; its true, in respect of our naturall ability towards either, we being indeed as unable to believe, as we are unfit for Christ. But what then? The things which are now created had none of them, more then other, any fitnessse to their owne being, when they were all alike, a meer nothing; and yet though they were all equally distant from any being, yet I say God gave a being; First to one, then to another, observing an order in the production of them; and why may there not be the same order also in the point in hand? What though there be the same unfitnesse in us for Faith, as for the receiving of Christ, yet why may there not be an order betwixt these; First, to have Faith wrought in us, and then by Faith to enjoy Christ?

3. It is *terminus diminuens*, somewhat dishonourable to Christ, to say, that it is no more to offer Christ, then any other grace of Christ; Christ is of more value then any grace. Indeed all graces are precious, they are heavenly treasures, pearles that come downe from above, yet their preciousnesse is, in that they have relation to Christ, he being the beginning and end of them, both coming from him and leading unto him. Christ is
the

Object. 6.

Ans. 1.

the whole price of our inheritance which is purchased for us, severall graces are but as so many parcels of it. To make Christ no more then any other grace, is to equall each grace with Christ; which is all one, as to make each acre of land equall with the price of the whole inheritance.

Object. 7.

This spirituall worke is a new creation, and so workes of preparation are not so proper in that; we are (saith the Apostle) his workmanship, Created anew in Christ Jesus, *Ephes. 2. 10.*

Answer. 1.

What is this which is here called the new Creation, or the new creature? Is it the working of Faith in us? or is it the imputing of Christ to us without Faith? If the former, then the meaning is this, that the working of Faith in us being a new creation, it is wrought in us without any preparation; and according to this meaning its nothing to the purpose; which is, to prove that Christ is ours without Faith, but this is not proved thereby; for though it should be granted that Faith is created in us without any preparation, (which yet in the usuall course of Gods dealing will not be yielded,) yet this stands still as a truth unmoved, that Christ is not ours without Faith; Or, is this the new creation, namely the imputing of Christ without Faith? If this be the meaning, I would then know, whether the act of imputation alone, considered abstractedly without the person, be this new creature; or whether the person to whom Christ is imputed be this new creature here intended? the former seemeth not to be the meaning, because of the words alleadged, *We* are his workmanship created, &c. This (*we*) implyes the persons. And if we take the persons to be included, then the unbeliever, (I say the unbeliever, because the person to whom Christ is imputed is here considered by *Mr. Salmarsh* without faith, and therefore according to his meaning the unbeliever) is a new creature before he hath faith or any grace wrought in him; and if so, then is the world full of new creatures, there being as many new creatures (for ought we know to the contrary in any particular) as there be unbelievers and gracelesse men; there being no faith nor other grace in any to distinguish one from another. And if these may be called new creatures which have no grace in them, then are we bound

bound to thinke every wicked infidell, (though we see no fruit of faith nor goodnesse in him) to be a new creature, which is a strange kind of Charity, to judge of the tree contrary to the fruit. But it may be herein lyes a mystery; Christ is the new creature, & Christ is imputed to one without Faith, and thereby it comes, that the man (though without Faith) is counted a new creature, because Christ (who is the new creature) is imputed unto him. But this new creation standing onely in imputation makes onely such an invisible creature as of which charity cannot judge, because it cannot see it. Here charity wants it rules to judge by.

2. Though our planting into Christ, be a new creation of us, yet this hinders not but there may be a preparation thereto by faith. Some creatures were created out of meere nothing, no preparation going before; but there were other things created out of matter prepared, as were the beasts and the body of man. Admit then, that the imputation of Christ to us, or the implanting of us into Christ, be a new creation, yet what hinders, but there may bee a preparation thereunto by faith?

3. If this reason hold (*sc.* the imputing of Christ to me is worke of creation, and therefore no need of faith to apply Christ,) by the same reason I will prove, that there is no need of faith to assure us that Christ is ours; For there is the like creating, onmaipotent power put forth in revealing Christ to me as mine, as there is in the imputing of Christ. If then upon this ground faith be not necessary to the imputing of Christ, because this imputation is a creating work; then upon the same ground say I, Faith is not necessary to the assuring of me that Christ is mine, because this is a worke of the same power as is the other. But here Master *Saltmarsh* himselve doth acknowledge that faith is necessary to know that Christ is ours. In his first objection he saith, we cannot know him to be ours, but by believing. And if Faith be thus necessary to knowing, then may it be as necessary also to imputing.

And thus much concerning the third thing propounded about the condition of the Covenant; namely, what the condition of it is, *sc.* Faith.

C H A P. VII.

Whether the putting of a condition, can stand with the free grace of the Covenant; And whether the promises which we call conditionall be promises of free grace, yea or no, and whether faith in Christ be commaunded in the Law.

4.
Whether the
putting of a
condition do
not disanull
the free
grace of the
Covenant?



He fourth point follows, which is, whether the putting of a condition, doth or can stand with the free grace of the covenant, yea or no? for it may seem that if there be any condition required on our part, then the grace of the covenant is not free; and if not free, then its no grace at all, and how then is it called a covenant of grace?

Ans. The putting of a condition doth not hinder or lessen the free grace of the covenant, so long as the condition is Evangelicall and not Legall.

Some have been of mind, that the promises which we call conditionall are not free promises, or promises of free grace, and therefore they make an opposition betwixt the promises which are called absolute and the conditionall, as if onely the absolute promises were free promises, excluding the conditionall; but of the condition annexed (being a condition of the Gospel, not of the Law) doth no more derogate from the freeness of grace, then a Princes offering a royall reward to a subject upon condition that he doe thankfully accept of it, and acknowledge his Princely bounty towards him, doth any whit derogate from the freeness of the gift; no more doth the condition of faith, by which we receive the grace given unto us of God, derogate from the freeness of his grace towards us; a Legall condition doth indeed exclude free grace; but an Evangelicall condition doth not; When the Lord saith, *Believe and thou shalt be saved, Act. 16. 31.* and saith also, *By grace yee are saved, Ephe. 2. 8.* There is the like free grace in both; *Believe and be saved*, though conditionall, is as free grace, as if said, *Thou shalt be saved by grace freely loving thee, and pardoning thy sinne.* That these conditionall promi-

ses

ses are promises of free Grace, as well as the absolute, I prove because.

First, They all flow from the same purpose of grace towards us; all Gods purposes towards his Elect, are purposes of grace, 2 *Tim.* 1. 9. and so are all his promises also, *Tit.* 1. 2. for these flow from that eternall purpose of his: The promise is but the manifestation of his purpose towards the Elect; whether the promise be absolute or conditionall, all is one: That which was first hid within God himself, as only purposed by him, is afterwards made manifest by his promise. And look in what series and order God did purpose to communicate the blessings of grace to his Elect, so as soon shall succeed and follow the other, the same doth he make known in his promise, and so doth also execute and fulfill; first calling, then justifying, then glorifying, &c. *Ro.* 8. 28, 29, 30. he doth not save till he call and justifie; but first he calls to faith, and justifies, and then glorifieth him that believeth: And here though the giving of life to him that believeth, be conditionall and follow the giving of faith: yet is the giving of life as free grace as the giving of faith, both one and other springing from the same fountaine, even from the purpose of his grace, by which he purposeth first to call unto faith, and then by faith to bring unto life and salvation: so that the adding of a condition doth not abrogate the freeness of grace promised, but onely shews in what order and way we must expect the blessing, one blessing of the Covenant of life going before, another following; the former being conditions to the latter, faith a condition of salvation; but both faith and salvation springing from the same purpose of grace.

Secondly, These conditionall promises are promises of the Gospel, and therefore also promises of free grace; either these promises are promises of free grace, or else the Gospel is not a Doctrine of Free Grace; It is the Gospel only, and not the Law, which saith, *Believe and be saved*: The Law never made promise of salvation, upon such a condition; If then these conditionall promises, be promises of the Gospel, then they are promises of Free Grace, or else the Gospel is not a Doctrine of Free Grace.

Object. But some stick not to affirme that in such sayings

C c c 2

or

That conditionall promises are promises of free grace.

I Because they flow from the purpose of grace.

2 They are promises of the Gospel, not of the Law.

Whether the
Covenant
commanding
faith be a
Commande-
ment of the
Law or of the
Gospell.

Faith not
commanded
in the Law
proved.

Reason 1.

or promises as these (*Believe and thou shalt be saved*) the Commandement requiring Faith, is Legall, Faith being (as they say) commanded in the Law: Though they will acknowledge that the *Promise* of giving Faith, is a promise of the Gospell, not of the Law, yet the *Commandement* which commands us to believe, is a commandement of the Law, not of the Gospell, as they teach.

Ans. It is confessed that there is a Faith commanded in the Law, as hath been shewed before; but now when we speake of Faith in Christ, unto justification and salvation, the commandement enjoining this Faith, is no commandement of the Law, but of the Gospell, which I prove by these ensuing Arguments.

1. The Apostle in *Gal. 3. 12.* is expresse for this which I say, when he saith, *the Law is not of Faith*, that is, the Law is not a Doctrine or Commandement teaching or commanding Faith; which to be the meaning, is evident, by the opposition which the Apostle makes presently, shewing what it is which the Law commandeth; Namely this, *the man that doth these things shall live in them*, verse 12. and so before in verse 10. *Cursed is every man which continueth not to doe, &c.* That which the Law requires, is expressed under the Word Doing, not Believing; And let us marke the manner of the Apostles arguing; In the 11th. verse, (besides other Arguments before laid downe) the Apostle proves by testimony of Scripture the point hee had in hand, *sc.* That a man is justified by Faith, and therefore not by workes of the Law.

Now whereas some Galathian (that mixed Faith and the workes of the Law together, in point of justification) might object and say, that a man might be justified by Faith, and yet be justified by the Law also, because the Law commands faith, and therefore justification by faith, and justification by the Law commanding Faith may stand together; Hereto the Apostle answers, by denying that which is supposed; Namely, that the Law commands Faith; affirming the plaine contrary, the Law is not of Faith; Its not a doctrine teaching or commanding faith. Hereto also agrees these wordes of the Apostle, in

Rom.

Rom. 3. 27. Where the Apostle distinguisheth between the Law of workes and the Law of Faith; by the Law of workes, understanding the morall Law: by the Law of Faith, understanding the Gospel; the morall Law is called the Law of workes; because it commands workes; the Gospell is called the Law of Faith, because it commands faith; Here are two distinct Laws; having two distinct Commandements, as two distinct conditions of the two Covenants; each of these severall commandements, must be referred to their owne Law commanding them; not workes to the Law of Faith, nor faith to the Law of workes: but workes to the Law of workes, and faith to the Law of faith, that is the Gospel.

Obj. But by this means, if we make the Gospel a Law to command, we shall perhaps seem to joyn hands with the Papists, making Christ another *Moses*, another Law-giver, to give us a new Law, as they use to speake.

Ans. That Popish dung of making Christ a Law-giver, in that sense, as they meane, *sc.* to give us a Law of greater perfection then *Moses* Law was, thereby to justifie our selves by a more perfect righteousness, &c. we detest and abhorre; and yet neither must we deny Christ to be a Law-giver, unlesse we will both deny plaine Scripture (which gives him that title; *Isai. 33. 22. Jam. 4. 12.*) and deprive him of his Kingly Office; making him no King; though therefore Christ be not a Law-giver to give a Law of workes to justifie our selves by it, yet he is a Law-giver to give us a Law of faith, commanding us to believe, and giving us also a Law of obedience and subjection, in doing whereof we must testifie our love and thankfulness unto God. Thus then the Gospel being a Law of Faith, distinguished against the Law of workes, the commandement to beleive cannot belong to the Law of workes, but to the Gospel, which is the Law of Grace: And hereto agrees that also, *Rom. 1. 16.* with verse 5. where *Paul* speaking of his Apostleship, and being put apart to preach (not the Law, but) the Gospel of God, he shewes the end of his preaching was, that obedience might be given unto the Faith, that is, that the Doctrine of Faith being made knowne, and the Commandement of Faith published, men might be brought to submit to that Do-

ctrine.

Doctrine of Faith revealed. It is the Gospel then which calls for this obedience of Faith, as the Apostles own words import.

Reas. 2.

2. Out of the same place, in *Rom. 3. 27.* compared with *Rom. 4. 1, 2.* I argue thus, That which *doth exclude* glorying or boasting, cannot be commanded in that Law which *doth not exclude* boasting: But faith doth exclude boasting, *Rom. 3. 27.* The Law of works doth not exclude boasting, *Rom. 4. 1, 2.* and therefore faith cannot be commanded in that Law.

Reas. 3.

3. Faith stands in reference and relation unto Christ, looking to him, and resting upon him for salvation, therefore called the faith of Christ, and faith in his name, &c. Christ is the proper object of faith as it justifies and saves, whence it followes, that if the law doe command faith, it must of necessity set forth Christ also, as the object or foundation on which it is to rest: The act cannot be without the object; nor faith, without Christ. Christ might be, though there were no faith in men to believe on him. But faith cannot be, but it must have Christ to rest on: There is no believing to salvation without Christ; nor can the law therefore command us to believe unto life, but it must shew us Christ on whom we must pitch our faith; *But this the law doth not.* Christ is revealed onely by the Gospel, not by the Law; the Law knows him not; *Adam* in his best estate knew not Christ, and yet *Adam* had then the knowledge of the whole Law, and of all that the Law required: The Law then not revealing Christ, cannot command faith, because faith cannot be without Christ, who is the object which it is carried unto.

Object. If it be said that the Law is a Schoole-master to lead us unto Christ, and therefore the Law reveales Christ.

Answer. I answer, if we take the Law for the morall Law, then its bringing of us to Christ, is onely occasionall, in as much as it drives us from it selfe, as making us to see that by it there is no hope of life; it curseth all, it gives hope of life to none; but the Gospel shewing us a salvation to be had in Christ, now the Law by the severity of it, is an occasion unto us of seeking life where it is to be found: But to bring us to Christ, is no proper work of the Law. It is no otherwise then as if a childe knowing

knowing the tenderesse of his Fathers love, and finding his Schoole-master to be very severe, and sharp, runnes from the severity of his Master, to hide himselfe under his Fathers wing, yet not by the teaching or bidding of his Master, but his severity is the occasion of it; so it is in the point in hand.

But if we take the Law for the Law Ceremoniall, Its true, that the Ceremoniall Law points out Christ unto us, but the Ceremoniall Law was Gospel in the substance of it, though veiled over with types and shadowes, which were to continue till the body was come; How the carnall minded Jewes misunderstood those ceremonies, it matters not: Its certaine that in the primitive institution of them, they were ordained for Evangelicall ends, and therefore this infringeth not the truth before laid downe; namely, that the Law *ſc.* the Law of works properly ſo called, doth not reveale Christ; and therefore cannot command faith in Christ.

4. If faith be commanded not in the Gospel, but in the Law, then unbelief is no sinne against the Gospel, but onely against the Law; for where there is no commandement or law to bind, there is no transgression, *Rom. 4.* so that if the Gospel have no commandement to command us to believe, then not to believe, is no sinne against the Gospel; and if so, then those that have had the Gospel preached unto them all their life long, shall lie under no more guilt of sinne, then those that never had any more then the Law onely.

Reas. 4.

5. If our calling be by the Gospel, not by the Law, then the commandement which commands faith, is a commandement of the Gospel, not of the Law; our faith is wrought by our calling, our calling is by the Gospel, *Gal. 1. 15. 2 Thes. 2. 14.* and therefore the commandement of faith, is a commandement of the Gospel.

Reas. 5.

Object. Our calling and faith also, is wrought by the Gospel, yet not by the commandement, but by the promise.

Ans. It is by the commandement, though we exclude not the promise; the commandement is indeed made more alluring, more drawing by the promise annexed; but the very name, and terme of calling, imports that it is not wrought without the commandement; and therefore it is that we have these and

It is not onely the promise, but the commandement, by which God calleth us.

the

the like voyces and commandements of Gods calling unto us, *Come unto me, Returne unto me, Come out from among them, Separate your selves, and I will receive you*: Are not these so many commandements of God? and by these the Lord inclines and drawes the heart to come unto him. In *Esay 55. 5.* there are the words of God the Father unto Christ, *Thou shalt call a Nation* (saith the Father unto him) *and they shall runne unto thee*: But what voyce is that by which Christ shall call the Nation that comes unto him? The Prophet tells us, in vers. 1. 3. *Come to the waters yee that thirst*, saith Christ, *Come unto mee and I will make a Covenant with you*: These commandements backed with promises doe draw, and make the Nation so called to come to Christ, and run after him; so *Jer. 3. 22.* *Return O backsliding Israel*: Heres a commandement, and what followes? *Behold we come unto thee, for thou art the Lord our God*; See therefore how the Lord makes use of the commandement joyned with the promise to draw men unto him. Thus it was with those Brethren, *Mat. 4. 19. 21.* and with *Matthew the Publican*, whom Christ called from the receipt of Custome, *Mat. 9. Follow mee*, saith Christ to him; he said no more, *but presently he riseth up, and followes him*, *Mat. 9. 9.* And thus usually, *Come unto me*, saith Christ, *follow mee, believe on me, &c.* which commandements being accompanied with a Spirit of grace going with them, the soule followes Christ, to apprehend that grace to which it is called: The sum of this argument, is this, that if there be a commandement concurring to our calling, then there is a commandement concurring to the working of our faith; and if our calling be by the Gospel, then the commandement by which we are called to faith, is a commandement of the Gospel, and not of the Law.

Reas. 6.

6. In *1 Joh. 3. 23.* This (saith the Apostle) is his commandement that we believe in the name of his Sonne Jesus Christ; Here is a direct commandement to believe; Is this a legall commandement? the whole Epistle breathes nothing but a spirit of grace, and of the Gospel; many passages in the Epistle might be noted for the confirmation thereof; but I am loth to spend time in a thing so cleare.

Reas. 7.

7. The commandements of the Law, wound and kill as it is in *2 Cor. 3. 6.* they doe not heale, nor give life; but the com-
man-

mandement of believing doth heale and give life to those that are wounded How many dying soules have been raised to life? how many wounded consciences have been eased and healed by that sweet invitation, and drawing commandement of our blessed Saviour, *Come unto me all yee, &c.* Matth. 11. 28. This coming is all one with believing, *Job.* 6. 35. and the commandement to come, is a commandement to believe; and will any say, this is a legall commandement? then could it never have healed and given life, as it hath done; for the Law woundeth, but healeth not; The comfort and sweetnesse which is in this invitation, shews of what nature it is; not legall, but Evangelicall. In *Mark* 10. 49. when Jesus had called *Bartimeus to come unto him*, those about him speak encouragingly unto him, *Be of good comfort (say they) for he calleth thee*; there is comfort in the very call, invitation, or command of Christ *To come unto him*; It encourageth us to come; it shews us that it is his will wee should come unto him, and that he is willing to receive such as come, and will not cast them away, *Job.* 6. But the Law makes us to flie from God, and to stand as farre off, *Exod.* 20. The Gospel onely draws us and brings us unto God. This commandement therefore, *Come unto me*, that is, believe in me, being so alluring and drawing as it is, must needs be a commandement not of the Law, but of the Gospel.

8. If the Law doe command faith in Christ, then it commands things contrary; as namely, to look for life by our own personall working, and to look for life not by our own working, but by anothers; That Law which binds us to personall fulfilling of it; doth not also send us to another to have it fulfilled in him; but the Law commands us personall obedience, to fulfill the commandements in our own persons; It urgeth thus, *Thou shalt love, Thou shalt not lust, Thou thy selfe* must fulfill all these things, and no other for thee; but faith looks for these things to be done for us by another, and therefore cannot be commanded in the Law: By the Law the righteousness of the righteous shall be upon himself, and *the man* that doth these things shall live in them; but by faith the righteousness of Christ is upon others, even upon those that doe believe, faith therefore is not commanded in the Law.

Reas. 8.

D d d

9. That

Reusf. 9.
Making faith
to be com-
manded in the
law, confounds
the two Co-
venants.

9. That which confounds the two Covenants, is not to be admitted; but that the commandment commanding faith is a commandment of the Law, doth confound the two Covenants, Law, and Gospel; and therefore is not to be admitted as true. If the commandment commanding faith be a commandment of the Law, this must needs make a confusion betwixt Law and Gospel, so as these two sayings, *Doe and live*, and *Believe and live*, shall be in effect all one, both of them legall, one as well as the other; which to affirme, is to confound things as different as heaven and earth. Now that by this opinion this confusion must of necessity follow, I shew thus,

When a promise is annexed to a commandment, the commandment and promise are ever of the same kinde, either both Legall, or both Evangelicall; The nature and kinde of the promise doth depend upon, and follow the nature and kinde of the commandment, which goes before it; The quality of the commandment, doth qualifie, and distinguish the promise annexed, to make it either Legall or Evangelicall. For when the Lord saith, *Doe this and live*, and when he saith, *Believe in Christ and live*; the life promised is for substance one and the same, in both promises; yet these promises doe differ, because the commandment which goes before as the condition of the promise, is different in the one and in the other. *Doing*, being a Legall commandment, *Believing*, being Evangelicall; the ground therefore of difference in the promises, is from the difference of the commandment; which is the condition of the promise; so that when its said, *Doe this and live*, Here the promise of life is legall, because the commandment of doing is legall; on the other side, when its said, *Believe and live*; here the promise of life is Evangelicall, because the commandment of believing is Evangelicall: But if we make the commandment of believing to be legall, then the promise of life upon condition of believing, must be legall also, and then there is no difference left betwixt these two, *Doe and live*, and *Believe and live*; which confounds Law and Gospel, heaven and earth, and makes the two Covenants all one.

Papists turne the Covenant of grace into a Covenant of workes: This doth the contrary, turning the Covenant of
works

works into a Covenant of grace ; *Chemnitius* speaking of the point of justification, brings in *Andradius* his conceit, which is this, That *utroque iustitia, & Legis & Fidei, &c.* both righteousnesses, both the righteousness of the Law, and the righteousness of Faith, doth consist in *observatione Legis*, in the observation of the Law; onely with this difference, that when the Law is fulfilled by the unregenerate, then it is *iustitia Legis*, the righteousness of the Law; when by the regenerate, then it is *iustitia Fidei*, the righteousness of Faith. Like hereto is this Doctrine, that the commandment of faith is a commandment of the Law, for then both Covenants, both Law and Gospel, must stand in *observatione fidei*, in the duty of believing; onely perhaps the maintainers of this opinion will make a difference thus, That that faith which is wrought by the commandment, is the faith of the Law or Covenant of workes, and that faith which is wrought by the promise, is the faith of the Covenant of grace: But as he, notwithstanding his distinction of men regenerate and unregenerate, doth in effect confound both Covenants, changing the Covenant of grace into a Covenant of workes: So doe these, notwithstanding their distinction of commandment and promise; they confound both Covenants, changing the Covenant of workes (which stands in doing) into a Covenant of grace, (which stands in believing) and so by this Doctrine one of the principall differences betwixt the two Covenants, is taken away, the one requiring workes, the other faith, the one doing, the other believing.

10. This is confirmed further by that which is spoken of our Saviour Christ in *Mark* 1. 14, 15. where it is said of him, that he came preaching the Gospel, (not the Law, but the Gospel) and saying, *Repent and believe the Gospel*; here the commandment to believe, is directly called a preaching of the Gospel, and therefore it is a commandment of the Gospel, and not of the Law.

Other Reasons might be added, as namely, if faith be commanded in the Law, then a man may be saved by a work of the Law, and cannot be saved without it; Secondly, That this opinion makes the righteousness of the Law, and the righte-

ousnesse of faith to be all one, if faith be a duty of the Law, &c. Thirdly, What the Law commands, it commands it as a worke; but faith is not requir'd as a work, being every where in the Gospel opposed to working; But these I passe by, the other may suffice.

Thus farre then we are come, that the putting of faith as a condition of life in the Covenant of grace, doth no whit derogate from the freeness of grace.

First, Because the gift of faith flows from the same purpose of grace towards us, as life it selfe doth.

Secondly, Because faith is an Evangelicall grace of the Gospel, not of the Law.

Faith receives
all from grace
not from ju-
stice.

Thirdly, I adde this also, that it derogates nothing from grace, because faith receives all the blessings of salvation promised, onely from the hand of grace alone; we acknowledge no such condition as by which we might receive life from the hand of Justice, as putting a price into our hand to be a meritorious cause of life; such a condition could not indeed stand with grace; but the condition wee put, is both received by grace, is by grace wrought in us, and doth also receive all from grace, and therefore doth nothing derogate from the grace of the Covenant: The Apostle cleares this, in that one short speech of his in *Ephes. 2. 8, 9.* *Yee are saved by grace through faith*: There is first the maine blessing of the Covenant, *ye are saved*; There is secondly, the fountaine or cause of it, (*by grace*) *ye are saved by grace*; Then thirdly, there is the condition (*through faith*:) And if any should now ask how it could be by grace, and yet depend upon the condition of faith, the Apostle goes on and shewes how that may be; namely, first, Because faith is not of our selves, but it is the gift of God; and, secondly, Because faith doth not come to God boasting, to claime life by the workes of righteousness, which wee have done; but comes to him with an emptie hand to receive what grace and mercy is willing to give; such a condition as this, doth no more derogate from the freeness of grace, then doth the beggars receiving of the almes given him, derogate from the kindness of him that gave it.

Ephes. 2. 8.
opened.

4. The grace of the Covenant is free notwithstanding the condition, because we doe not put any condition as antecedent to the Covenant on Gods part, whereby to induce and move the Lord to enter into covenant with us, as if there were any thing supposed in us, which might invite and draw him to take us into covenant with himselfe; but onely we suppose a condition antecedent to the promise of life, which condition we are to observe and walke in; and in the observation thereof to expect the blessing of life which the covenant promiseth: If God had not purposed to have dealt with us after his rich grace, he might have said unto us (when he saw us polluted in our blood,) *I will no more have mercy, as it is in Hos. 1.6.9. Yee shall no more be my people, neither will I be yours:* But yet he is pleased to over-look all our sinfull pollutions, and to sprinkle cleane water upon us, and then to take us by the hand and to enter into covenant with us: Here is grace free, notwithstanding the condition of faith to which the promise is made.

Faith is antecedent to our receiving of life, but not to Gods gracious inclination towards us.

In a word, The Lord out of his free grace purposing life and salvation to his chosen, then to make way for the accomplishment of his purpose in bringing us to life, first, he workes in us renewing grace, and puts within us a spirit of faith, and so leads us on in the way of faith, to the obtaining of that great blessing, the salvation promised; the one of these being antecedent, and as a condition to the other.

5. Its a good consideration which Doctor Ames hath (in *Coron. Artic. 5. cap. 3.*) That *eadem res & absolute promittitur, quia certo efficietur; & cum conditione, quia non alias efficietur nisi per media; & in illis mediis hominis ipsius exigitur cura;* That is, the same thing is promised both absolutely, because it shall certainly be fulfilled, and with condition, because it shall not be brought to passe but by meanes, in which mans care is required; Thus forgiveness of sin is absolutely promised, *Esay. 43. For mine owne sake will I put away thy transgressions;* and yet it is promised also with condition, *1 Joh. 1. If we confesse our sinnes, he is faithfull and just to forgive us our sins:* These promises are both of them promises of Free grace; the annexing therefore of a condition doth not impair the free grace of the Covenant.

The same thing may be promised both absolutely and conditionally.

C H A P. VIII.

Containing some inferences from the former point, sc. that faith is the condition of the Covenant.

Uses.
How life is
promised to
workes in the
Covenant of
Grace. ●



And first from this, that Faith is the condition of the Covenant ; from whence, first, we may conceive how it is that even in the Covenant of Grace, life is promised unto good workes, and to well-doing ; as it is in *John* 5. 29. *Luke* 14. 14. *Gal.* 6. 9. *1 Tim.* 6. 18, 19. *Heb.* 6. by all which it might seeme that workes have the same place in the Covenant of grace, as in the Covenant of workes, even to be proper causes of salvation ; but where we finde the promise of life made unto good workes, we must not looke at them as workes of the Law, but as workes and fruits of Faith wrought by a believer, brought forth by the power and by the life of Faith, which being a living grace, cannot be idle and fruitlesse, but will be working, and fruitfull in well doing. These kind of promises (which promise life unto workes are (if I may so call them) not causall, but declarative, making manifest who be those true believers to whom the life promised in the Covenant doth belong : In these promises workes are not set as the causes of our salvation, but as evidences and signes of those that do beleive unto life ; distinguishing betwixt beleivers and unbelievers, between those that are sincerely faithfull, and seeming professors, which professe and say they beleeve, but indeed their faith is but a dead faith, and therefore vain ; the promise is made to workes not as the cause of our salvation, but to note out the nature and quality of that Faith which is the condition of life ; seeing Faith is a grace more inward, and that act of it by which it saveth, is secret and cannot be seen, (for who knows our resting on or adhering unto Christ ?) therefore this saving faith shewes it self by some other acts of it, setting love a work, which discovers it selfe by obedience in all righteousness and true holiness ; and these fruits being seen do make known the tree from whence they come ; although therefore the promise of life is made sometimes to faith, sometimes to workes, yet

yet this is not to note out a twofold condition of the Covenant, as if the condition were partly faith, and partly workes; but to note out the property and nature of that faith, which hath the promise of life belonging to it; not an idle but a working Faith, not a dead Faith, but living; not ineffectuall, in word or tongue onely, but operative and effectuall, making us carefull to shew forth good workes, *Tit. 3. 8.* Otherwise if we look at workes by themselves as separated from faith, to such workes there is no promise of life made in the Covenant of Grace; The same work done by a beleever hath a promise of reward, and the same worke being done by an unbeleever hath no promise; which shewes that the promise is made rather to the worker, or to the beleiver thus working, then to the worke it selfe; and by this meanes the promise of life being made to this kinde of Faith which doth thus worke; hereby the faithfull are inabled the better to see their owne estate in the promise of life, as having a good foundation (of assurance) thereby, that they shall obtaine eternall life, *1 Tim. 6. 19.* hereby also carnall professors, who talke of Faith, but have no workes, walking unholily, are convinced to have no part and right thereunto.

2. This may let us see the kindnesse and love of God towards us, in that he hath appointed such a condition of life unto us, as through his grace is possible for us to fulfill; to fulfill the righteousness of the Law is now become impossible, through the infirmity of our flesh; but it is not impossible to beleve on him who hath fulfilled all righteousness for us. Here is grace in appointing such a possible condition: for though the Lord should have fully pardoned all our former breaches of Covenant with him, and should have said unto us, you have once broken my Covenant, and yet if you will at last fulfill my Law which I gave unto you, I will yet accept you as just unto life: yet we could not have done it, the condition was too hard for us to performe; If we had been held close to this condition of fulfilling of the Law, we should have missed of life forever: The Lord therefore seeing and pittying of our infirmity, was pleased to propound unto us another condition, saying unto us, Onely beleve; Beleve on my Son, trust on my
grace.

grace, and thou shalt be saved; herein the Lord hath condescended to our weaknesse, taking compassion of our infirmities, laying upon us no other burthen but this; Believe my promise, accept my grace, and rest upon it, and this thy faith shall save thee, Thou shalt never perish.

Those that
believe shall
surely be saved.

3. It serves for comfort to all Gods faithfull ones, that have believed through grace; if you have received this first gift, if it be given you to believe, you shall not faile of a second gift, even the gift of eternal life through Jesus Christ our Lord; Though your repentance be lesse then to equall the measure of your sinnes, though your obedience be imperfect, yea, though your faith it selfe be weake also, yet if it be *divinitus* unfained, sincere & sound, this your faith is accepted of God, and is imputed to you for right cōfines; those that are of faith, are blessed with faithful Abraham (saith the Apostle) *Ga. 3. 9. blessed is she that believeth*, saith the Angel, *Luk. 1. 45.* and the Son of God comes in as a third witnesse, testifying, that *whosoever believeth in him shall not perish, but is passed from death to life*, John 3. Here are three witnessses from Heaven and earth, all witnessing the blessed estate of such as do believe.

Encourage-
ment to the
faithfull.

Faith is well termed precious Faith, *1 Pet. 1. 2 Pet. 1. 1.* because it makes us partakers of all the precious blessings of grace, which are contained in the Covenant; the faithfull are inheritors of all the priviledges which God hath promised to his chosen, and therefore it is that they are called heires of promise, *Heb. 6. 17.* and heires of blessing, *1 Pet. 3. 9.*

You believers, be exhorted to see and own your blessednesse, take notice of the great things the Lord hath done for you, he hath made a Covenant with you, even a covenant of peace; and blessing, and life for ever: God is become your God, he will be all things unto you; and when all helps under heaven faile you, yet from himselfe he will doe you good; all your sins are forgiven you, his spirit is yours to lead you, to sanctifie you, and to heale the evils that be in you; he will uphold you in that state wherein you stand, and will keep you that you shall never perish, and will at last bring you to a full enjoyment of himselfe in his heavenly Kindome, where you shall for ever blesse him, and be made blessed by him, and shall rejoyce before

before him with joy unspeakable and glorious ; pluck up your hearts therefore and be glad, lift up your heads, strengthen the weak hands, and the feeble knees, serve the Lord with gladnesse and joyfulness of spirit, considering the day of our salvation draweth neer ; though now for a time you may be in heaviness, through manifold temptations and afflictions in this evil world, yet faint not, you being partakers of that precious Faith, you have the holy and faithfull God in Covenant with you, to love you, to blesse you and to save you ; and yet a little while and he that shall come will come and receive you to himselfe, and then you shall fully know what it is to have believed, and to have been in Covenant with God, what it is to have God to be your God, when you shall see him and enjoy him as he is ; Onely nourish your Faith, and live by faith, make much of this precious grace ; cherish it by thinking often on the promises, and of that grace which hath been shewed up on you from on high ; study to walke worthy of that mercy received, and in so doing, wait for the end of your faith, the salvation of your soule.

4. If Faith be the condition of the Covenant, then wo to all unbelievers, that goe on in their impenitency and unbelieve : Their unbelieve deprives them of that good which the Lord hath by his Covenant promised to his people ; they have no part nor portion in God ; they are without God, without Christ, without Covenant, without promise, without mercy, their sins are unpardoned, they are under the curse, the wrath of God abides upon them, there is nothing to take it away from them, but if they abide in unbelieve, wrath abides upon them for ever. There is a wrath whereby God is angry with his owne people, but that anger lasts but for a little season, it is but for a moment, *Esa. 4. 7. 8.* it passeth away and abides not upon them ; but the unbeliever hath wrath abiding on him for ever ; *Job. 3. 36.* In *Jude 5.* it is said that God afterwards destroyed those Israelites that believed not ; when once they had had the means of grace made known, then not believing, God afterwards destroyed them ; you that tread in the steps of their unbelief, you are little troubled to think what misery is coming upon you, as not knowing that you are in danger ; but you

The misery of
all unbelievers.

are under wrath, your judgement hastneth, and your damnation sleepeth not; be awakened therefore, bethink your selves, and consider what your end will be; by your unbelieve you put a bar to exclude your selves from the blessing of life promised to Gods people; you thus continuing, the Lord neither will, nor can save you. You will think this an hard saying, but you will find it too true, God cannot lye, *Titus* 1.2. much lesse can he forswear; but God hath sworne this, that such shall never enter into his rest, *Psal.* 95. and *Heb.* 3. ult. In *Mat.* 13. ult. Its said Christ did not many great workes in his owne Countrey, for their unbeliefs sake: But in *Mat.* 6.5. its said he could not doe them, he neither did them nor could doe them; unbelieve stops the course and diverts the stream of Gods goodnesse from coming unto us; Christs usuall speech unto those that expected any blessing from him was this, *According to your faith be it unto you*; faith makes all things possible, *Mar.* 6.23. it will reverse the sentence of death which is passed upon us, and bring us back unto life; but unbelieve makes it impossible so that we cannot be saved, the Lord can do nothing against his owne counsell and will, and he hath concluded this with himselfe, to save none but such as believe, and that whosoever beleeveth not shall perish; all you unbelievers consider this, your unbelieve will be your destruction.

CHAP. IX.

Other inferences from this, that Faith both brings us into Covenant with God, and inables us to walke with him in it.



Secondly, Is there such a worke of Faith in bringing us into Covenant with God, and in enabling us to walke in Covenant with him?

1. This serves to direct all the people of God, how to live and walke before God; look at your selves as such as have God in Covenant with you to blesse you with all blessings meet and expedient for you, whether they be blessings of this life or that which is to come; you are no more strangers and forreiners, you are not aliens from the Covenant or common-

How believers should live by Faith in Gods covenant.

mon-

mon-wealth of Israel; All the good which God hath promised to his *Israel* belongs to you; Live therefore a life of Faith, resting upon the Covenant which the Lord hath made with you. Naturall men live by sence and reason; live you by faith in Gods Covenant and promise; and there is much use to be made of this consideration.

1. In case we have sinned, and done things that we should not, and thereby have grieved the Lord as *David* did, of whom it is said, *That the thing that David had done displeased the Lord;* yet herein make use of our faith, trusting still to his grace and mercy for forgiveness according to his Covenant; we must not now fly away from God and stand as farre off, or cast away our hope, as if we had lost our God, and had no more part or portion in him, but still believe that we renewing our repentance before him, he will still be our God, and love us still, and will be mercifull to our iniquities. Now is a time to put forth faith in Gods promise, wee must remember we are not under that hard condition of workes, but under the condition of Faith; Its the weaknesse and sinfull infirmity of many of Gods people who walke in much discouragement of spirit because of some failings which they see in themselves, by which they become uncomfortable to themselves and to others, when yet their conscientious walking and tenderneesse is manifest to all; such a discouraged spirit might well become a child of the Law, that is under the condition of workes; but it becomes not such as are under the condition of Faith; Hath the Lord said that if his people sin against him, after he hath taken them into Covenant with himself, he will cast them off and acknowledge them no more? See what *Samuel* speaks to the children of *Israel*, in 1 *Sam.* 12. 19, 20. *Yee have indeed sinned a great sin, and done all this wickednesse, yet feare not, depart not from following the Lord, for the Lord will not forsake his people; the Lord knowes our frailty, and remembers wee are but dust; and therefore hath told us, that he will spare us as a Father spareth his Son that serveth him,* Mal. 3. 17 and will be mercifull to our sins. If we were or could be without sin, we should not have needed such promises of forgiveness; but when the Lord took us into Covenant with himselfe, he knew we should still need daily

2 *Sam.* 11.
end.

mercy and compassion to heale our backslidings; and fore-seeing our need of such promises, he hath made them knowne unto us that we might live by them, looking up unto him by faith in the fence of our daily infirmities, for a gracious acceptance of us, and forgivenesse of our sins.

2. In case we want any blessing, (suppose some speciall grace to enable us to walke more fruitfully in our particular places and callings,) looke herein at the Covenant as a storehouse full of all rich blessings, and make use of Faith which is the condition of the Covenant; set that aworke, and draw out of this fountaine as much as wee need; if wee want wisdome, boldnesse, meeknesse, temperance, remember by what meanes we must receive them; we receive the spirit by faith, *Gal. 3. 14.* believe this promise therefore, wherein the Lord hath said he will give the Holy Ghost to them that desire him, *Luke 11. 13.* This is the way the Saints have taken; *David* when he found his heart defiled with those lusts, what course tooke hee to get it cleansed from these impurities? he flies to God by the Prayer of Faith, desiring to have a cleane heart created in him; when the Church found her selfe shut up under deadnesse and hardnesse of heart, they fly for helpe to Gods Covenant, *Thou art our Father, and we are thy people, Breake not thy Covenant with us, Isai. 63. and 64. Jer. 14.*

3. In case we bee troubled with feares of Apostacy and back-sliding, as thinking though we have begunne well; yet wee shall never be able to continue; Persecutions, discouragements, temptations are so many, so violent, that wee thinke weeshall never stand out against them; here also live by faith, God will give an issue to all our temptations; in the meane time commit our soules to God in well doing, and believe as *Paul* did, that he will deliver you from every evill worke, and preserve you blamelesse to his heavenly Kingdome, *2 Tim. 4. 18.* If *Sathan* annoy with his temptations, say as *Jehoshua* did, *The Lord rebuke thee, O Sathan, Zach. 3.* and remember the promise, *The Lord will shortly tread him under our feet, Rom. 6.*

4. In case of any service or duty to be performed unto God, remember his Covenant, *I will make you able to keepe my judgments, and to doe them*, Ezek. 36. 27. In 1 Chron. 15. 26. it is said, *God helped the Levites in bearing the Arke*; so will he help us to undergoe the burthen of that work which is too heavy for us, if we rest upon him by faith, if we have a word of faith to assure us that the work to be done, is (for the generall) *Gods worke*, and that it is particularly required of us as *Our worke*, a worke of our calling; we have then good warrant to depend upon his help, he hath called us, he hath sent us to the work, and therefore he will be with us, according to that speech of his to *Gideon* in Judges 6. 14. 16. *I have sent thee, and therefore I will be with thee*; This is written not for him onely, but for us also, that being called to any ministration or service, wee might by faith look for the same presence of God with us, the same assistance as he had; Many other particulars might be named, but these may suffice to give a short direction how to live by faith in the promise and Covenant of God, according to the severall occasions which befall us.

2. As we must depend upon God by faith for all good things which the Covenant promiset, so we must remember the other part of the Covenant, That God will be a God over us, as well as a God to blesse us; and therefore here our care must be to advance the Lord on high, that it may be seen by our subjection unto him, that we doe acknowledge him to be our God, above us and over us; he hath humbled himselfe to take such underlings as we are into Covenant with himselfe, and hath thereby advanced us above our selves; our duty is to set up him that hath abased himselfe for our sakes, and to humble our selves to walk with our God, *Micah* 6. 8.

It is said of *Abraham*, that by his faith *he gave glory to God*; if we be the children of *Abraham*, let us herein imitate the work of *Abraham*, give honour to him whom we believe to be our God.

We are all willing to be in Covenant with God thus farre, that we may set up our selves, and climbe up into heaven, that there we may sit upon Thrones, and to possesse a Kingdome; but we must thinke especially of setting up the Lord upon his Throne,

Gods covenanted people must advance God, by subjecting themselves to him.

Rom. 4. 26.

Throne, that he may rule in us, and reign over us, he having for this end taken us to be a people unto himselfe. *Ascribe greatness to our God,* (saith *Moses*) *Deut. 33. 3.* make it a name and a praise unto him, that he hath vouchsafed to make us his people, and to take us into Covenant with him.

Honour him as he is God, but honour him more abundantly as he is *our God*; we owe this unto him, by the Covenant we have made with him; the world knowes him not, nor honours him not, the wicked contemne God, *Psal. 10.* and shall God have no honour? Shall he that stretched out the heavens, and laid the foundations of the earth, and formed man upon it, shall he have no glory by all his works? shall he in vaine create all the children of men, having none to praise him? The Lord himselfe answers in *Isai. 43. 21.* This is a people whom I have formed for mine own praise; God *will* have praise from his own people, whom he hath taken unto himselfe, he *will* be glorified in all those that come neer unto him, *Levit. 10. 3.* He knows them above all the people of the earth, *Amos 3.* and is known of them, *Psal. 72. 1, 2.* he advanceth them as a select and peculiar people, and will be honoured by them, according to all the great things which he hath done for them.

Hence is that in *Deut. 26. 18.* *The Lord hath set thee up this day to be a precious people unto him;* and in *vers. 17.* *Thou hast set up the Lord thy God to walke in his wayes, and to keep his Commandements.* The word which is there translated (avouched) *Pagane* in his great *Theſaurus* translates *exaltasti*, Thou hast set up, as doth *Arrius Montanus* also; we must then set up our God on high; Labour to advance him above the heavens; he hath raised us above the earth, and above the condition of the men of the earth, that we might fill the world with his glory, and extoll him above all; he hath made it a name and a praise unto us, that we are the people in Covenant with him; much more should it be a name and a praise unto him, that he hath shewed such grace unto the sons of men, *Isai. 55. 13. Jer. 13. 11.*

All such therefore as are the faithfull people of God, that are entred into Covenant with him, consider this duty; take heed of polluting the Name of your God, let not his name and honour suffer by you, but lift up his Name on high, that it may be magnified before all the world. And

And for this end take these directions,

1. If we will honour God and exalt him in due manner, we must set him up as our chiefe and highest in our esteem, far above every name that is named in this world, or that which is to come; set none in compare with him, none equall unto him; Kings count themselves not to be honoured with due honour, if they be not set up above other men: Its not enough to honour God, but we must honour him as God, and that is to set him highest in our hearts, and above all: Hence it is that the Saints of God have used such expressions concerning him, as doe singe him forth beyond the comparison of all creatures: Thus *Moses*, *Who is like unto thee amongst the Gods? who is like unto thee, so glorious in holinesse*, &c *Exod. 15. 11.* So *David*, *Thou art great, O Lord, there is none like thee*, 2 *Sam. 7. 22.* So *Solomon*, *O Lord God of Israel, there is none like thee in heaven above, or in the earth beneath*, 1 *King. 8. 23.* So *Micah* 7. 18. *Who is a God like unto thee, which passest by the transgressions of the remnant of thine heritage?* Thus have the Saints advanced God, in their esteem of him, making none like unto him, in greatnesse, in glory, in holinesse, in goodnesse, and in mercy, &c. And thus we must rise up in our thoughts and apprehensions of God, till we come to a holy extasie and admiration of him, carried beyond the limits of all created excellency, so as to esteeme all things else as nothing in comparison of him, *Esay 40.* There be men that say they are gods, and think they are equall with the most High, but they are but gods of the earth, as the Prophet calls them, (*Zeph. 2. 11.*) but our God is the God of heaven; therefore set him on high above all gods; God counts himselfe debased when any are made equall unto him, *Esay 46. 5, 9.*

2. Count it our blessednesse, and highest dignity to be a people in Covenant with God, that we have him neare unto us in all that we call unto him for, and may live in an holy fellowship and communion with; count it our honour that we are his servants, and may stand before him, and minister unto him; *David*, though great in name and dignity, who knew his place as well as other men, and who could say (when occasion was) *Doe not I know that I am this day King over Israel?* yet took more felicity in being Gods servant, then in being King and Ruler over

How wee
should ho-
nour God.
God must be
highest in our
esteeme.

Count it our
dignity to be
in Covenant
with God.

over that great people, and therefore he speaks to God in such manner, *O Lord, I am thy servant, O God, thou art my God, &c.* So then are we honorable as *David* was? yet esteeme we this as our greatest honour, that God is our God, and we his servants.

Are we low and despised in the world? yet count this honour enough that God hath lifted us up to this excellency to be one of his people; And herein the Lord counts himselfe to be honoured by us, when being counted as things that are not, as *Pauls* phrase is, *even as things of nought*, yet we can say with *Jacob*, *I have enough, because the Lord hath had mercy on me, and hath taken me into Covenant with him to be my God*: When in persecutions, in wants, in distresses, we can quiet our selves in this, that God is our God, we doe herein beare witnesse of him, before heaven and earth, that he is better to us then dignities, riches, and all worldly contentments, that he is enough to those that enjoy him.

Count the things of God the greatest things.

3. We must count the things of God the greatest things, his work to be the greatest work, his service the greatest businesse of our whole life; yea, to be preferred before life it selfe. When *Nehemiah* was in hand with that great work of God, the re-edifying of *Jerusalem*, and the reformation of things amisse in Church and State, hee looked at this as a great work, *Neb. 6. 3. I have* (saith he speaking to them that would have drawn him from it) *a great work to doe, which I may not suffer to cease, whiles I come down unto you: Nay, he would not cease this work to save his life, Neb. 6. 11.* When *David* was giving direction concerning the building of the Temple, *The work is great* (saith he); And why great? *Because it is not for man, but for the Lord, 1 Chron. 29. 1. and 22. 5.*

The men of the world look at their own things as the great things which they must attend unto; the things of God, are with them, things of lesse value; they preferre their own things before the things of *Jesus Christ*; But those that are the Lords people must remember that they have given themselves unto the Lord, *2 Cor. 8. 5.* so as they are not their own any more, but the Lords, and to be for themselves no further then may stand with his honour, no further to seek their own things then may

may be for the Lord, and not *against* the Lord. Here then first we must preferre his commandments before the commandments and wills of men, resolving with the Apostles to obey God rather than men. Secondly, doe his work in the first place, not first for our selves, and then for God, as the manner is, but see that God be first served, remembring the words of our blessed Saviour, that he which loves himselfe, or any other thing more then Christ, is not worthy of him. Thirdly, offer our best things to God, to be for his service and honour; the best of our time, the best of our children, the best of our substance; the fat of our wheat and of our wine, must be for the Lord. *Prov. 3. 9.* Honour God with thy riches, and with the first of all thine increase; the first are usually the best, and most desired, *Mich. 7. 1.* And therefore when we give the first and best unto God, God counteth himselfe honoured by us; when we bring him the leane, and the scabbie, the lame, and the blind, things of no worth, the Lord is then despised in our eyes, *Mal. 1.*

4. If we will honour God as his people should doe, we must stand for his honour in times of generall declining: when all seeme to neglect him, and lay his honour in the dust: When People, Nations, and Languages, shall fall down and worship the golden Image which *Nebuchadnezzar* the King sets up, then to despise the Kings commandement, and to worship our God alone, this is indeed to honour him: When we shall be forbidden to make prayer unto our God, then with *Daniel* to have our Window open towards *Jerusalem*, and to make our prayer before him, is an honouring of him: When we serve him onely in times of generall Reformation, living in a Land of uprightness, when it is an honour to our selves to conforme to those that are faithfull with God, in these times its more doubtfull whether we seek to honour God, or to honour our selves; but in corrupt times of generall Apostacy, when the world turns their back upon God, then to cleave to him, and stand for his worth p, then to say with *Josuah*, *Let all the world chuse whom they will serve, but I and my house will serve the Lord*: this is to honour him indeed, and to give him glory before the face of the whole world, see *Ezek. 44. 12, 13, 15.*

5. If we will exalt God, we must rest upon his help at dead lifts,

Stand for God
in times of
generall decli-
ning.

Rest upon
God in great
test strains.

lifts, when all other helps faile us, in greatest straits, when we know not which way to turn us, when we see no help either in heaven or earth, but in him alone; Herein *Jehoshaphat* gave glory to God, when he knew not what to doe, then were his eyes towards the Lord, *2 Chron. 20*. Thus the three Children, when cast into the fiery Furnace, and *Daniel* when thrown into the Lyons den, yet then they believed that the God whom they served, was able to deliver them, *Dan. 3*. And thus *Moses* honoured God at the Red Sea, when all was desperate in the eye of flesh and blood; yet *Moses* by the power of faith then believed a deliverance should come; *Stand still* (saith he) *and see the salvation of God*; God is greatly honoured by us, when we trust upon him in such desperate times.

Keepe our
promises
made to God.

6. If we will honour God, we must be exceeding careful to keep our vowes and promises, which we have made unto him; walk circumspectly according to the Covenant we have entred into: We see how the Lord sometimes blames *Israel* for despising his Covenant which they had made with him, *Ezek. 16. 59*. we cannot neglect our covenant with him, but it will argue a neglect of God himselfe; *Thou hast despised me*, saith the Lord to *David*, when he had despised the Commandement which he had promised to observe, *2 Sam. 12. 9, 10*.

We commonly deale with our promises to God, as we doe with those which we make to our little children, we think to please them with promises for the present, but neither minde greatly what we say unto them, nor take any care to performe, as thinking they will never remember what we say unto them, any longer then whiles we are speaking: But would we deale so with our Prince? would not he count it a sleighting of him, if having bound our selves by promise to performe such a service to him, we should have no care to performe? Be sure the Lord will require the promises we have made unto him. Hast thou then opened thy mouth unto the Lord? know, thou canst not goe back, *Judg. 11*. Thou canst not neglect thy promise to God, without a neglect of God himselfe.

Lye under the
authority of
his word, and
follow his
example.

7. If we will honour God, we must lie under the authority of every word of his, and conforme our selves to his example, labouring to become followers of him, in imitating the vertues of

of God which he hath set before us to walk by : Its a part of that honour which children owe to their parents, to obey their commands, and to imitate their godly example in well-doing; we cannot honour God more, then when we are humbled at his feet, to receive his word, *Deut. 33. 3.* suffering his word to rule in our hearts, so as we dare not goe against it in any thing, trembling to stand against it, *Esa. 66.* and when wee renounce the manners of the world, seeking to become followers of God as deare children, this is to set him up as honoured by us, *Ephes. 5.*

8. In a word, if we will honour God, we must contend in his cause with much striving, being zealous for him, and for the defence of his Word, Truth, Gospel, Kingdome, and whatsoever concerns his honour, not yeelding or giving place one houre, *Gal. 2.* not leaving an hooft behind us, *Exod. 10. 26.* standing out to the utmost, in the things of his Kingdome : And when we have done all that we can doe, still magnifie his grace, that he will vouchsafe to admit such as we be to minister unto him, even as *David* did, when as he had shewed a great deale of zeale in furnishing the house of God, having given of his own cost an hundred thousand Talents of Gold, and an hundred thousand Talents of Silver, *1 Chron. 22. 14.* and had withall stirred up the Princes to be helpfull in the same work ; yet what faith he after all this, he doth not goe glorying before God, as if he had done some great thing for God, but humbling himselfe, saith, *Who am I (O Lord) and what is my people that we should offer in this sort unto thee ?* *1 Chron. 29. 14.* He thought himselfe unworthy to offer any thing to the great God, and that it was an high dignity and favour done unto him, that God would accept any thing at his hands.

Thus must we seek to honour our God, that hath so highly honoured us in taking us into Covenant with himselfe. And thus much of the condition of the Covenant.

Contend for
Gods cause
with much
striving.



The Fifth Part,
CONCERNING THE
 PROPERTIES OF THE
C O V E N A N T.

C H A P. I.

Concerning the freeness, (or, free grace) of the Covenant.



T follows in the fift place to consider the Properties of the Covenant, and these are foure. For it is : First, A free Covenant, Secondly, A sure Covenant. Thirdly, An everlasting Covenant. Fourthly, An holy Covenant.

• The Covenant of grace is free.

1. It is a free Covenant, a Covenant of free grace, freely made with us, and freely communicating to us all the blessings promised in it: The blessings made over to us in this Covenant, doe spring from nothing in us, but onely from grace in God.

Gods Covenant is not like Covenants which are usually made among men, in which each party expects some benefit from the other; *Abimelech* thought it good to make a Covenant of peace with *Isaac*, because he saw God was with him; If *Isaac* were against him, God would be against him too; he could not be an enemy to *Isaac*, but he must be an enemy to God; he thinks therefore its best for him, even for his own peace and safety, to be at peace with *Isaac*, and to make a Covenant with him, *Gen. 26. 28.* The like we see in the *Shechemites* that make a Covenant.

venant with *Jacob*; but they alleadge the reason of it; shall not their flocks, and their cattle, and substance be ours? *Gen.* 34. 23. Thus it is in the Covenants of men; but it is otherwise in the Covenant which God makes with his people; he looks for no benefit by us in his Covenant with us, but onely to communicate good unto us; His Covenant is free, *I will love them freely*, saith the Lord, *Hos.* 14. 4. And it is so free in 2 respects.

1. In respect of his entering into Covenant with us.

2. In respect of his performance of it.

First, In respect of his entering into Covenant with us, there being nothing in us moving the Lord to take us into Covenant with him, but onely his owne grace, it is his good pleasure to love us, and do us good; though we come without silver, without any thing of worth in us, yet we may come unto him, and be taken into Covenant with him, *Isa.* 55. 1. 3. Hence it is, that when God enters into Covenant with his people, he is said to give them his Covenant, *Gen.* 17. 2. for so the word is in the original, *I will give thee my Covenant*: In our translation it is, *I will make my Covenant betwixt me and thee*: but in the original, *I will give &c.* As in *Nam.* 25. 12. God is said to give the Covenant of the Priesthood unto *Phineas* as a gift; so God gives the Covenant of his grace, unto all that he takes into Covenant with him: Hence also are those expressions used in *Deut.* 7. 7, 8. *The Lord set his love upon you to take you into Covenant with him, not because yee were more in number then other people, but because he loved you, and chose your Fathers*; as noting out the freeness of his love towards them, loving them because he loved them: and the constancy of his love towards their Fathers, towards whom he would keep the Oath which he had sworne unto them; this was all the cause that moved the Lord to take them into Covenant with him: And here to agrees that of *Samuel.* *It pleased the Lord to make you his people*, *1 Sam.* 12. 22. That they were become the people of God, rather then *Egyptians*, *Moabites*, *Ammonites*, or others, was not for any thing which the Lord saw in them more then in other people, but it pleased the Lord, it was his good pleasure to chuse them, and to make them his people.

This freeness of grace in entering into Covenant with us, may appear by these particulars,

1 Gods entering into Covenant with us.

1 That

1. That God is first in seeking after us to draw us into Covenant with himselfe : we seek not him, but he seeks us ; we chuse not him, but he chuseth us, he loes us first, *John 15. 16. 1 Job. 4. 19.* And in this respect he is said to be found of those that seek not after him, because he first reveales and offers him- in mercy selfe unto us, *Isa. 65. 1*

2. But though he be first in seeking after us , may there not be something in us to draw his eyes, and heart unto us ? the man seeks first after the unmarried Virgin, but there is beauty or dowry which drawes him : But there is no such thing in us, there is no worth in us, he sees us polluted in our blood, *Ezek. 16. 6.* he saw us contemptible and vile, so as none would regard us, verse 5. and yet then the Lord doth take us up, and enters into a Covenant with us, verse 8. This unworthinesse of ours made *Abraham* to wonder when he heard the Lord speak of making a Covenant with him, *Gen. 17. 3.* And this same made *David* to breake out into that affectionate and admiring demand, *Lord, who am I, that thou shouldest speake thus unto thy servant ? 2 Sam. 7.*

3. There is desert in us to the contrary, to keep off the Lord from ever owning such a people as we were ; yea, though we should have sought after him ; As

First, Our former vile unfaithfulnesse in that first Covenant he made with us, wherein we dealt treacherously against him ; forsaking him and lightly esteeming the God of our salvation, as *Moses* speakes of *Israel*, *Dent. 32. 15.* we brake the tables of the Covenant, and cast them away from us ; yea, and cast away the Lord from being our God ; the more undeserved therefore, and more free was that grace which moved the Lord to make a new covenant with us, having been so false to him in the other.

Secondly, The enmity that is in us against him, and against the things that please him ; we are as contrary unto him, as is darknesse to light, and evill to good, *Rom. 8. 7.* we are a crooked generation, that cannot abide the streight ways of the Lord ; our whole nature is sinfull and corrupt before him.

4. Consider the time wherein the Lord takes us by the hand to bring us into covenant with him, and then we shall find that when we are most averse and backward, and have least thought of

of ever seeking after him, then it is that he seeks unto take us unto himself. Thus the Lord called *Saul*, when he was persecuting, raging, breathing out slaughter, and threatnings against the Lord, and against his Saints, then the Lord takes him by the hand, and enters into Covenant with him, *Act. 9.* and so it was with those mockers, *Act. 2. 13. 37.* here were no dispositions and preparations before on their part, but free and unexpected grace from God.

5. Compare those that are taken into Covenant with other that are left out (for all are not taken in, *Ephes. 2. 12.* there be that are without God, without Covenant) and this will also make it manifest, it is free grace by which any are taken in : For

1. If we looke upon those that are taken into Covenant, and those that are left, we shall finde that there is no difference in themselves, betwixt one and other, *We have all sinned and there is no difference*, saith the Apostle, *Rom. 3. 22, 23.* No reason therefore in us, why one is taken into Covenant, and not another, but onely free grace in God; for if it be not free grace towards them that are taken in, then there is injustice and wrong done to those that are left: If there were any worth in those that are taken, there was as much in those that are left, and therefore either it must be free grace towards the one, or there is injustice and wrong towards the other; But what blasphemous mouth dare impute unrighteousness and wrong to the righteous God? he owes nothing to any; he may truly say to all men, *I do thee no wrong*, *Mat. 20. 13.* Thou hast as much as I owe thee. Both sorts therefore being in themselves alike, and no wrong done to those that are left, it must needs be Free grace in those that are taken in; apply *John 14. 22. Mat.*

11. 25.

2. As sometimes there is no difference betwixt one and other; so sometimes God chuseth the worse, takes in the more unworthy, and leaves those that are better than they, *Paul* a chiefe of sinners, *1 Tim. 1.* Publicans and Harlots, *Matthew 21.* *Mary Magdalene* possessed with seven Devils; these were taken in; and the righteous generation (as they were reputed) which justified themselves, and were justified by others, were left and passed.

passed by. In *Ezek.* 3. 7. 8. The Lord tels the Prophet, that if he would have sent him to another strange people (as he sent *Jonah* to the *Ninevites*) they would have hearkned unto him and obeyed him, but the house of *Israel* will not obey thee; and yet for all this God sent his Prophet to them, and not to the other, to the worse and not to the better, and so *Matt.* 11. 23. Thus it is; in the communication of himselfe in the Covenant of grace; he sometimes passeth by such as seem better, and takes the worse, to the end that it might appeare that he respects none for any thing that is in them, but that the freeness of his grace might be seen in those whom he takes unto himselfe; This is that which the Apostle points at, *1 Cor.* 1. 27, 28, 29. God chuseth the foolish things of the world, the weake things, base and despised things, things which are not, passing by the wise, the mighty, and things which are in esteem, that all might see it is nothing in man, but the grace of God by which we are taken into communion and Covenant with him, &c.

2 In performing the blessing-promised.

2. As the grace of the Covenant is thus free in the making of it, so it is also in the accomplishment of it; the blessings of the Covenant are as free grace in the bestowing, as they were in the promising: Not that God is now free to performe or not to performe, for he cannot but performe that which he hath promised: but yet he owes the blessing to us in regard of his owne promise, faithfulness and goodnesse, not in regard of any worth that is in us; for though there be our obedience of faith intervening and coming between Gods promise, and between his performance, yet the performance is as free grace as is the promise, because there is no such worth in any of our obedience, as to which the blessing should be due in the way of justice: He cannot deny himselfe, *2 Tim.* 2. nor can he alter the thing which is gone out of his lips, *Psa.* 89. 34. otherwise, the blessing of the Covenant is as well freely given, as it was freely promised: And therefore it is that the Prophet speaking of the performance of the Covenant which God made with *Abraham* (but was to be performed to his seed) he speaks in this manner, *Thou wilt performe truth unto Jacob, and mercy unto Abraham, as thou hast sworn unto our Fathers in old time*, *Micah* 7. 20. Gods truth gives assurance that he will do it (thou wilt performe

forme truth unto *Jacob*) but yet its mercy when its performed (*thou wilt performe mercy unto Abraham, &c.*) & thence it is that in *Jude*, v. 21. the Apostle speaking to the Saints, exhorts them to wait for the mercy of the Lord unto eternal life; and in *Rom.* 6. 23. Life eternall is called a gift, freely given by free grace: and in *1 Pet.* 3. 7. we are said to be *heires of the grace of life*, because grace is the cause, as well of our inhering life, as of Gods promising; for though we have received a Spirit of grace, to renew and sanctifie us; yet in many things we offend still, standing in need of forgivenesse from day to day; and where there is need of forgivenesse, there life must needs be of grace, and not of merit or workes.

The Reasons why the Lord would have his Covenant to stand upon this foundation of free grace; are these

The reasons
why it is free.

1. To be a ground of hope to such as see themselves unworthy of acceptance with God; If the grace of the Covenant were not free, such unworthy ones could have no hope.

2. It is the glory of grace to be freely communicated, *Esa.* 55. 1. *Come and buy without mony*: It darkens the glory of grace, when it is vouchsafed for any benefit received, as *Potiphar* favoured *Joseph*, because he saw God prosper the things that were under his hand, *Gen.* 39. 3, 4. but where favour is wholly free, there it shines forth in the glory of it: and thence it is that when the Lord had made his promise to the dispersed Jewes, concerning their gathering in againe, he tels them that it is not for their sakes, but for his owne name sake, thereby to maintaine the glory of his free grace towards them.

3. The Lord would have his Covenant to be a Covenant of free grace, that the blessing of it might be sure unto those to whom the promise is made: The Lord saw the instability of the former Covenant of workes, the promise being made with respect to that which was in us, or to be done by us, & so would this new Covenant have been also, if it had been built upon the like foundation; therefore that the blessing of it might be sure, the promise is made to depend not upon any thing to be done by us but upon the free grace of God, *Rom.* 4. 16.

Use 1. To enforme us from what hand to expect the blessing of life promised to us in this Covenant, even from mercy

Ggg

and

Comfort a-
gainst our
owne unwor-
thinesse.

and from grace, not from justice; he that will have life, and wring it out of the hand of justice, in stead of life shall have the wages of death, as his deserved and just reward; See 2 *Tim.* 1, 18. It is mercy which the best must look for at that day.

Use 2. This may be a ground of encouragement to such as are (or at least seem to themselves to be) as farre off, aliens to God, strangers to his Covenant; let them draw neer, and seek to be partakers of this grace so freely offered, the blessings whereof are great, of infinite value, yet they are as free as great; in respect of greatnesse they might seem to be above hope, but in respect of the freenesse of them they are under hope; by this consideration the Lord encourageth his people, to seek unto him for acceptance, (*Receive us graciously*, *Hos.* 14. 2.) and if any say, but alas! how can we which have forsaken our God, and gone after our Idols, and done such abominations, be accepted by him? hereto the Lord answers, I will love them freely; he looks for no worth in us, for which he should shew grace unto us, but onely that we must accept that which is so freely offered.

Its usuall with such as most desire and long after grace, to be most fearfull and doubtfull of obtaining; Oh, there is so much unworthinesse in them, how can they hope to finde acceptance with God, they can see nothing in themselves for which God should accept them, and tis true; but though you can see nothing in your selves, yet you may see enough in God; Looking downeward you see unworthinesse in your selves, but look upward and then behold riches of free grace in God; Grace is never the further off because you can see no worthinesse in your selves, nay, the more you discern your selves unworthy, the more neer is the abundance of grace to be manifested in you, if ye trust unto it; say not therefore you are unworthy, thereby nourishing distrust in your self; but say rather, though I be unworthy, yet I will commit my selfe to that free grace of God which is vouchsafed to unworthy ones; nay, I say more, such as are not unworthy, shall never taste of this mercy and grace of God, its given to none but to unworthy ones: The very thought and opinion of our owne worthinesse dwelling in us, excludes us and cuts us off from grace; here is then a prop
to

to our weake faith, this puts a plea into the mouthes of all dejected soules; let them looke to this sweet name of grace, here take hold, here rest, here cast anchor, in this harbour we shall be safe in the midst of all storms; and as the Church in *Lam. 3. 18, 19, 20.* considering the greatnesse of her affliction, shee said, *Her hope was perished from the Lord;* yet considering againe how her heart was humbled within her, she reassumes her hope, which before was perished; my soule (saith she) is humbled within me, therefore have I hope; she hoped then even when her hope was perished; so let us do, when our hope is perished in respect of any goodnesse in our selves, yet considering the free kindnesse and grace of God, let us stir up our hopes and say as she did, I have hope because the Lord is gracious, freely offering grace to the unworthy; were it not for this name of grace, we should never tell how to open our mouths before the Lord; If he should say unto us, what can you say for your selves why I should not condemne you? We must answer, traly, nothing; Lord, nothing in our selves: onely thou art gracious who freely pardonest the sins of thy people; I cannot desire to be accepted of thee for any thing that is in me, but I commit my selfe to thy free and rich grace, which is able to do for me abundantly above that I can aske or thinke.

Lam. 3. 18, 19, 20.

And here (to adde a word more concerning the absolute promises, of which I have spoken something before) we may by that which hath been spoken, discern the right use of those promises, they are to be encouragements or attractives to draw us to rely upon free grace in such times when we are most discouraged in our selves; there be severall seasons in which both kindes of promises (both absolute and conditionall) are of speciall use; there is a time wherein the soule is apt to slumber, being overtaken with a spirit of security, apt to presume and to walke negligently; there is also a time of dismayednesse and dejection of Spirit, every thing causing feare, though we walke in conscionable care before God. Now when that security and carelesnesse prevails in us, then is a time for us to look unto the conditionall promises, and the qualifications expressed in them, not giving rest unto our selves, untill we finde them in our selves;

The use of absolute promises.

contrariwise, when the soule lyes under feare, pressed downe with sence of our owne vile unworthinesse, then is a time to looke unto the absolute promises, considering with our selves though we be poore, lost, wretched miserable, yet the Lord hath promised for his owne sake to succour us, and to doe us good. To apply absolute promises to one of a loose carnall and sensuall spirit, it is as if you should give him a cuppe of poyson to drinke; but to apply the same to a poore dejected spirit; sensible of its owne vilenesse, here it is as new wine which glads the heart of man; Every thing is beautifull in its season, as *Solomon* speakes; so are these promises in their severall seasons; the absolute promises to encourage the weake, and dejected; the conditionall to search, to waken and stir up the secure.

Honour this
free grace of
God.

Use 3. To exhort us to honour this free grace of God, by which we are taken into Covenant with him; all that God doth towards us, being done for the praise of this glorious grace of his, *Ephes.* 1.6. This is Gods end, and this was *Pauls* practice, *1 Tim.* 1.13, 14. ever seeking to magnifie this grace, and *Ephes.* 2.4. and *Isai* 63.7. where there is mention of rich mercy, great love, exceeding riches of grace, great goodnesse, tender love, great mercy, multitude of loving kindnesse; Reserve we therefore the whole glory of our salvation intire unto grace alone, mixe nothing with it, adde nothing to it; adding and mixing debaseth it, as water mixed with wine, or copper with gold. It was *Dauids* expression which he used, when he had received those ample promises from God, for thy words sake and according to thine own heart (saith *David*) hast thou done all these great things unto thy servant, *2 Sam.* 27.21. so thinke we, all that mercy and goodnesse which the Lord hath done for us, he hath not done it for our sakes, or according to our worthines, but according to his own heart, according to the purpose of his grace towards us; say therefore, *Not unto us, O Lord, not unto us, but to thy name be the praise;* it is enough for us that we have life, the blessing, the comfort; let grace alone have all the glory.

Love God
freely.

Use 4. To stirre us up to imitate this free grace of God, which is shewed on us; First loving the Lord not for his gifts and

and rewards, but with a free love, as he hath loved us, and serving him with a free spirit and a willing minde. Secondly, be free in doing good unto all men, even to such as have deserved nothing, (or if any thing, onely evill at our hand) though they be aliens and strangers, and such as we never hope to receive any good from, yet freely doe them good, even where we look for nothing againe, *Luke 14. 12, 14.* as God hath done unto us, so doe we unto them; in this we shall shew our selves the children of our Father in heaven, *Matth. 5.*

Be free in doing good to men.

C H A P. I I.

Concerning the surenesse of it.

S it is a free Covenant, so it is a sure Covenant, certain to be performed; It cannot faile, those that rest upon it shall finde it will not be as a lie unto them to deceive them; but the accomplishment will every way answer their expectation and hope; Thus saith *David*, *2 Sam. 23. 5.* God hath made with me a Covenant perfect in all points, and sure, and in *Esay 55. 3.* The promises of the Covenant are called the *sure mercies of David*, not because they are sure unto *David* alone; but because they are sure, and shall be sure unto all the seed of *David* that are in Covenant with God as *David* was; The promises of Gods Covenant are not yea, and nay, various and uncertaine; but they are Yea, and Amen, sure to be fulfilled; *2 Cor. 1.* There shall not faile so much as one word of all that good which God hath promised to doe for his people; see *Josh. 21. 45* & *23. 14.* *1 King. 8. 56.* The stability of Gods Covenant is compared to the firmnesse and unmovablenesse of the mighty mountaines, *Esay 54. 19.* and to the unvariable course of the day and night, *Jer. 33. 20.* to imply that it is as easie (yea, more easie, as the places quoted import) for the mountaines to remove out of their places; and the course of the day and night to cease, as for the Covenant of God to faile.

2.
The covenant of grace is sure.

Reas. 1. The Covenant and promises of grace are built upon

Titus 1. 2.
explained.

on the unchangeable purpose of God, which is a foundation remaining sure, and cannot be shaken, *2 Tim.* 2. 19. and for this cause it is, that in *Tit.* 1. 2. the Lord is said to have promised eternall life, before the world began; not that any promise could then be made to us in person; but because, first, God then purposed it in himselfe; secondly, According to that his purpose, he promised life to Christ for us, and in our behalfe; and thirdly, because the promise of life which is in time made unto us, in our own person, is according to that purpose of God in himselfe, and that promise from everlasting made unto Christ; and hereto agrees that of the Apostile, in *Heb.* 6. 17. where he grounds the truth and certainty of the promise, upon the stable-nesse of Gods counsell; so that unlesse Gods Counsell and purpose change, the promise cannot faile.

Reas. 2. The firme-nesse of the Covenant proves the sure-nesse, and certainty of it, as before we argued: It is free that it might be sure; so here, its sure because its free; the former Covenant of works was not sure, because it was not free, but depended upon some things in our selves, which were mutable and changeable; and if the Covenant of grace did depend upon the mutability of our will (as that did) the promise of life now made to us in this Covenant, could be no surer then it was before; but this Covenant is free, and therefore sure; nothing can hinder free grace from giving eternall life to whom it will; mans unrighteousnesse coming between, may prevent a promise made upon condition of righteousness, but it cannot prevent a promise of free grace.

Reas. 3. God hath given us many pledges to assure us of the certainty of his Covenant, and the blessing of it. First, his word is gone out of his mouth, and he cannot alter it, *Psal.* 89. Secondly, he hath written it, to make it more sure; and what he hath written, is written never to be blotted out. Thirdly, He hath sealed it with his own seale, and so it is become as the Lawes of the Medes and Persians, which alter not. Fourthly, He hath sworn it, *Psal.* 89. 3. 35. *Heb.* 6. 17. Fifthly, He hath given us the earnest of his Spirit, *2 Cor.* 1. 22. Sixthly, Christ the Mediator and Testator of it, hath confirmed it by his own blood, *Heb.* 9. 16, 17, 18. What can then be more sure?

Object.

Object. But in *Numb.* 14. 34. God telles the *Israelites* they shall feele his breach of promise; and in *Ezek.* 16. 59. he tells them that he would deale with them as they had done with him, in breaking his Covenant; and so in *Zach.* 11. 10. by all which it may seeme Gods Covenant may faile.

Answer. Men may be said to be in Covenant with God two wayes; First, In appearance, by visible profession; Secondly, According to truth; the former sort professe hope in the promise of life, but being hypocrites which never gave themselves to the Lord in truth, they fall short of the promise, and are deprived, *Heb.* 4. But those which are truly in Covenant with God, having given up themselves unto him in simplicity and truth to be his people, towards these Gods promise stands firm, never to be changed. There were in *Israel* a mixt people, some believed, some believed not, and yet they all did in shew accept the conditions of the Covenant, and professed themselves to be a people in Covenant with God: Those of them which in truth believed, had the promise of God fully accomplished unto them; Those that believed not, they enjoyed it not, because of their unbelieve; they were in truth none of the children of the Covenant, although they professed it; and therefore no marvell they missed of the blessing promised: As in *Exod.* 32. 32, 33. Some are said to be blotted out of the book of life; not that those which are written in it, are ever indeed blotted out; but because some which seemed to have their names written therein, are at length declared and made manifest that they never were of those that were written there; but were written in earth, as *Jeremy* speaks, *Jer.* 17. 13. rather then in heaven; so it is here in the case in hand; God seemes to break his promise with some; but not with those which are truly in Covenant with him; onely hee makes such hypocrites as professe and pretend hope of obtaining the promise, to see and feele that all their expectation is in vaine, when they finde themselves disappointed of the blessing they hoped for. The one sort (namely, such as truly believe) they enjoy the promise, following faith to the conservation of the soule; the other sort (namely, seeming hypocrites, and formall professors) deprive themselves through unbelieve; but the Covenant and promise of God stands firme and sure, to all that lay hold on it by a true faith.

Use 1.

How great a
sin unbelief
is, when wee
doe not be-
lieve that
which God
hath so surely
promised.

Use 1. This may shame us for our unbelief: When we heare of the great things of the Covenant, which God hath promised, we heare them as matters beyond belief; Those that publish these things of our peace and salvation, may say with the Prophet, *Lord, who hath believed our report?* Esay 53. 1. Wee look at these things as things of which there is no certainty; we heare of them, but we believe them not; This is evident by our little seeking after them, our little minding of them, that we doe no more comfort our selves in the remembrance of them, and rejoyce in the hope of them: These things are plaine evidences, that either we believe them not, or our faith concerning them is very small. Fulnesse of faith concerning these, would bring on fulnesse of joy, to rejoyce under the hope of the glory of God, and would cause us to presse hard towards the mark, so running that we might obtaine; Let us shame our selves before the Lord for this our unbelief; shall he promise and not perform? shall he speak to us, and write to us, and sweare to us, and seale to all with his own seale, and we not believe him? Let God be true, though every man be a liar; consider how by our unbelief we doe both cast dishonour upon the Lord, and weaken our own comfort, which we might be filled with through believing.

Wee should
cheare our
hearts in the
certaine ex-
pectation of
Gods promise.

Use 2. Is the Covenant and promises of it so sure? This then may minister a ground of strong consolation unto all such as have given up themselves unto God to be a people in Covenant with him: Let them know Gods Covenant is sure, and cannot faile them; you that are such, lift up your heads, comfort your hearts, strengthen the weak hands, and feeble knees; Look upwards and rejoyce in the expectation of those great things which are laid up for you: They are so great, that you can hardly believe them, yet they are as sure, as the promise, Covenant and Oath of a faithfull God can make them. When you see uncertainty and unstability of all things, riches goe away, friends forsake, strength failes; Let your stay and comfort be, that yet Gods Covenant failes not; the riches of the world may be consumed, but his grace is an abiding substance; other friends may hide themselves, and stand as farre off in the day of affliction, but the Lord will not forsake his people; and though strength de-

cay, and life be ready to depart, yet he will be the strength of our heart, and our portion for ever. *Heaven and earth shall sooner passe away, then one tittle of his Covenant shall fall.*

Could we in our meditations dwell more upon the certainty of this Covenant, which is so perfect and sure in all points, it would much helpe to uphold us in our greatest failings. Sometimes things are so crosse and contrary to that which God hath promised, that his promise seemes to be but winde, and vanity and lies: his word speaks good to us, but his dealing is quite contrary: There are great words, but little done; we see little but sinne and misery, and corruption in our selves, with chastisement and affliction from God, we enjoy not the blessing promised: It is with us, as it was with *Gideon*, when the Angel uttered those comfortable words unto him, *The Lord is with thee thou valiant man; Ah saith Gideon, Is the Lord with us? why then is all this evill come upon us? where are all his miracles our Fathers told us of? the Lord hath now forsaken us,* Judges 6. 13. So it was with *David*, he had the promise of the Kingdome made unto him by *Samuel*, who also anoynted him thereunto; but before he came to the possession of it, he met with so many crosse haps, and contrary events, that *David* began to think all *Samuels* words to be but lies; he concludes, *All men are lyars,* and *Samuel* himselfe is no better. Thus it is with us, wee meet with many sad crosses, and hard events, which seeme quite contrary to the promise of God; These make us to feare and doubt of the promise, and not onely to say with *David*, *All men are lyars*; but with *Jeremy* to say to God himselfe, *Be not thou as a lyar unto me,* Jer. 15. 18. As if all the promises of God were qualht, and come to nought: But consider, though your faith may be thus exercised for a season, yet Gods promise is faithfull and sure. These are times in which God comes to us as he came to *Abraham* to prove him, God made *Abraham* a promise, that of his seed Christ should come, in whom all Nations should be blessed; this promise God never meant to reverse; yet he will try *Abrahams* faith, he will see whether *Abraham* can believe this, and hold unto it, when a sore shock and plunge comes which shall seeme quite to overturn and dash all: Here therefore to try *Abraham*, God bids him goe and sacrifice his

H h h

Sonne;

Son; here reason faith to *Abraham*, this is against the promise, for if *Isaac* be sacrificed, how can the *Messias* come out of his seed? but *Abraham* believes, though he cannot tell how; yet doubtlesse God will fulfill his promise; and so he did: Thus God will try the faith of his servants; seeming to work clean contrary to his promise, yet not as intending to break it, but intending to try their faith, to see whether they can then believe the promise when all things make against it: In such times our work is, to stirre up our faith, believing the firmnesse and stability of the Covenant of God, assuring our selves, that heaven shall sooner be confounded with earth, and turn into a Chaos again, the Sunne shall sooner be turned into darknesse, the fire shall sooner cease to burn, the mighty Rocks & Mountaines shall sooner be thrown out of their places, then the promise of God shall faile, which is a sure foundation which cannot be removed: Whatsoever therefore the work of God seemes to pretend, yet judge of Gods intent by his promise, whatsoever falls out in the way, Gods intent, Gods end, is to fulfill his Covenant, thats sure; eye this end, and hold fast to the conclusion which God makes in his promise, and though you cannot answer the argument which reason will frame out of those things, which sence suggests, yet hold the conclusion, Gods promise is sure, his Covenant failes not, here rest, and waite for it.

Helps hercunto.

Helps to settlednesse in faith.

1. Consider that all Gods people that have gone before us, which doe now inherite the promises, and have them in possession, have met with the same discouragements as we doe: They were tryed in their faith and patience before they came to enjoy the blessing, *Heb. 6. 11, 12. &c.* and the same things are fulfilled in the rest of our brethren, which are now in the world; *1 Pet. 5.* they have their shakings, doubts, and feares, as well as we. Be not therefore discouraged.

2. See that the promises of God be precious unto you; so have the children of God esteemed them, as of great and precious things, *2 Pet. 1. 4.* they are pearls unto those that are owners of them, *Matth. 7. 6.* *The more we prize them, the more may we assure our selves of our part in them;* and that they shall be surely made good unto us.

3. Keep

3. Keep Christ neare unto us, for it is he in whom all the promises are unto us Yea and Amen, 2 Cor. 1. Lay him therefore in our hearts; Let him lie between our breasts, Cant. 1. 12. Let him be to us the dearly beloved of our soule; make him our hope, as the Apostle calls him, 1 Tim. 1. 1. even our hope of glory, Col. 1. 27. Keep him near to us, and hope through him, and we shall not be disappointed of our hope.

4. Lastly, labour to keep in our selves a cleare sight of those graces that are expressed in the conditionall promises, they being the companions of the faith which saveth us; take heed of suffering them to be wounded and darkned in us, by worldlinesse, wrath, impatency, but keep them shining, and bright; the more evidently we can discern these, the more evidence we have of the blessing of the Covenant, and the more assurance of full possession: These graces are (as 'twere) our anoynting, by which we are anoynted beforehand unto the Kingdome; Look to our anoynting then; If God have anoynted us by the oyle of his Spirit, it is not for nothing that he hath done it: it is an assurance unto us, that it is his pleasure to give us the Kingdome. David being anoynted by Samuel, got the Kingdome at last, though he went through many troubles first.

Use 3. This should teach us all to preferre the things of Gods Covenant, being so sure and certaine, before all the uncertaine vanities of this deceitfull world. What the Apostle speaks of riches, calling them uncertaine riches, 1 Tim. 6. the same may be truly affirmed of all worldly things, honour, favour of men, &c. they are all uncertain things; The hope of them is uncertain, and many times proves vaine, as it did to Balaam, who had faire hopes before him of rising to great honour, but all was quashd in a moment, when he was slaine with the sword, and sent down to the sides of the pit among the uncircumcised.

And as is the hope, so is the possession of them uncertain also, as it was to Haman, who in the midst of all his honour, stood but in a slippery place; for being in honour he continued not, but became like unto the beasts that perish. What is there of any certainty under the Sunne? The world (and all things in it) is not unfitly compared to a wheele, Ezek. 1. and 10. which is of various and uncertain motion, now up, now down, now go-

Wee should
preferre the
things of
Gods Cove-
nant which
are certaine
before things
uncertaine.

ing, anon returning; there is nothing sure in this world, but onely what we hold by the sure and faithful Covenant of God; and, therefore as Christ when he saw his Disciples admiring the stately building of the Temple: Are these (saith he) the things yee look upon? so should wee say unto our selves: rebuking these our foolish hearts, when we see them taken with this worlds uncertain vanities; Are these the things yee look for? yee walk in a shadow, and disquiet your selves in vaine, yee graspe at that which yee have no assurance to attaine, or if yee doe attaine, yet cannot long possesse; such are all worldly things; But the things which God hath promised in his Covenant, are sure, certaine, infallible, though the world be a lyar, yet God is faithfull and true, he cannot deny himselfe; The holy Apostle did well discern this difference betwixt the things of God, and the things of this world; one of them he calls uncertaine, 1 Tim. 6. but speaking of the other, I fight not as uncertaine, as one that beats the ayre, but as certaine to obtaine, 1 Cor. 9. 26. Truly while a man contends for the things of this world, he doth but beat the ayre, as if a man should spend his strength in striking great blows at an airie shadow, whiles his enemy in the meane time goes free away: But those which run for the crown which God hath promised, they shall in time finde that they have not run in vaine, neither have laboured in vaine, they shall finde a sure reward, Pro. 11. 18. We love not to lose our labour; we think, better sit still, then labour for nothing. But this encourageth to strive with our best strength, when we have the prize in our eye, when we are sure to obtaine: Here therefore, first by faith believe the truth of Gods promise, and then put on in practice, to seek after the things which God hath promised, looking at the glory and joy which is set before us, and then the sure mercies of *David* will be our own mercies also, as *Jonah* speaks, *Jonah* 2. 8. and will be as sure to us as to *David*, or any of his seed: How sure the Apostle esteemed them, see 2 Tim. 4. 8. 18. Take we heed then, lest by following lying vanities, we forsake our own mercies; that mercy and blessing I meane, which if we diligently seek after, shall surely be our own.

C H A P. III.

Concerning the continuance of it being everlasting.



He third property of the Covenant is, that it is an everlasting Covenant, *Gen. 17.7. I will stablsh my Covenant betwixt me and thee, to be an everlasting Covenant; so also verse 13. see also, Esay 55.3. Jer. 32.*

The Cove-
nant is ever-
lasting.

40. Heb. 13, 20.

1. *A parte ante*, as being from everlasting, in respect of the promise made to Christ for us; which was done before the foundation of the world, *Tit. 1.2.*

2. *A parte post*, as being to continue from everlasting to everlasting, as *Moses* speaks, *Psal. 90. 2.* though the Covenant in respect of our owne personall entering into it, is made with us now in time, and hath a beginning: yet for continuance, it is everlasting and without end: Its never to be broken, if once made in truth; men may seem to be in Covenant with God, and yet (it being but seemingly, and not in truth) such a Covenant may breake, and come to an end, in which sence the Jews are said to have broke the everlasting Covenant, *Isai. 24. 5.* But where we do truly give up our selves unto God, to be his people, and to take him to be our God, this Covenant is everlasting, its never broken more.

It is not denyed but by reason of our unstableneffe of Spirit, we are apt to make many a breach on our part: And it is true also, that the Lord might have reserved such a liberty unto himselfe, and a power of revocation, to disanull the Covenant which he had made with us; But neither hath the Lord put in any such clause of reservation, nor doth he take advantage of our infirmity, but tells us that which we may trust unto; Namely, that his Covenant with us is for ever, and that from everlasting to everlasting he is our God: Hence is that in *Gen. 17.7.* God is said to stablsh his Covenant with us, as meaning to have it stand and continue for ever, and in *Psa. 89. 28.* its said to stand fast, and in *2 Chron. 13. 5.* its called a Covenant of Salt, because it corrupteth not, it faileth not; as things that are salted,

ted, use to last and continue; and hereof it is that all the blessings of the Covenant are said to be everlasting; forgiveness of sins is everlasting, being once forgiven, they are never remembred any more, *Jer. 31. 33.* The peace and joy which comes thereby, is everlasting also, your peace shall no man take from you, *Joh. 16.* and your joy is everlasting, *Isai. 35. 10.* our salvation is an everlasting salvation, *Isai. 45. 17.* our life is an everlasting life, *John 3. 16.* All the blessings of the Covenant are to continue, not onely like *Josephs* blessing, to the end of the everlasting hills, *Gen. 49. 26.* but for ever and for ever. This new Covenant of Grace, is like the new heavens, and new earth, which will never wax old, or vanish away, *Isai. 66. 22.* Hence it is that Baptisme is but once administred, because the Covenant is but once made, the promise of it being given once and for ever: The Supper is often administred, because of the many breaches on our part, and the manifold weakneses of our faith which we are subject unto, the Lord being pleased in that Sacrament to renew the Seale of his Covenant towards us, for the settling of our faith, and the stablishing of us in the assurance of his grace, which hath been so often witnessed to us, in the renewing of the Seale of the Covenant; But Baptisme being the Seale of our entrance into Covenant with God, is but once administred, because the Covenant is but once made, and being once made stands fast for ever. The reasons why this Covenant is everlasting are these,

Reas. 1. From Gods unchangeableness, he is a God that changeth not, and therefore whom he loves once, he loves for ever & to the end, *Jo. 13.* his gifts and calling by grace are without repentance, *Rom. 11. 29.* his love is everlasting, *Jer. 31. 3.* his kindness is everlasting, *Isai. 54. 8.* and his goodness shall be everlasting towards them that he takes into Covenant with him.

Object. If this reason hold that the Covenant of Grace is therefore everlasting, because God is unchangeable, then by the same argument, the Covenant of workes may be proved to be everlasting also, so that that Covenant should not have been broken.

Ans. It followeth not, because the Covenant of workes speaking of the accomplishment of it by man, with whom it
was

was made) was not built upon Gods purpose within himself, but was left to the liberty and will of man, either to fulfill it, or to breake it as himselfe would; but the Covenant of grace is built upon Gods immutable purpose, which cannot change: The Apostle joynes these two together, purpose and grace, 2 *Tim.* 1. 9. to give us to understand, that all the wayes of his grace, which he leads his people into (and therefore also this way of his Covenant) is according to his eternall purpose within himself: Herein that first Covenant was not as this latter is, and therefore though the one was broken, yet the other cannot; Secondly, This may be added also, that that first Covenant (in respect of the Substance of it) is unchangeable and everlasting; and it is the unchangeablenesse of it, which doth condemne all the sons of *Adam*, and did bring Christ from heaven to fulfill it for those which should believe; Gods unchangeable justice, will not suffer any unjust person to live; in so much that either we must have Christ to fulfill the justice of that Covenant for us, or else for the breach of it we must perish for ever: None but righteous ones saith justice, shall have life, the reward of righteousness: This justice in God is unalterable, and changeth not, and thus farre there is litle or no difference between the one Covenant and the other, but both are alike; but here is the difference, that in the Covenant of workes, God promised life to *Adam* in case he obeyed, but did not promise to uphold him in a way of obedience, to the end that he might not misse of the life promised; Whereas in the Covenant of Grace God doth not only promise life to those that do believe, but promise that their faith shall not faile, and that he will keep them by faith unto salvation, and preserve them to his heavenly Kingdom; The promises therefore of this Covenant are larger and better then of that other, this being made with none but with those that the purpose of his grace doth reach unto: He makes this Covenant with his chosen, *Psa.* 89. 3. and with them onely; It is revealed to many, but made up with few, even with those that are vessels of mercy prepared unto glory; In the Covenant of workes, distinguish these two: First, the termes, substance, or heads of the Covenant propounded and agreed upon betwixt God and man; Secondly the fulfilling

filling of it is another ; The substance of it (*doe this and live*) is not changed, though the fulfilling of it by *Adam* did faile, as well it might, because God never promised him to cause him to fulfill it ; but onely to give him life in case he did walke therein : But in the Covenant of Grace both these are promised, one as well as the other, the Lord not only promising life those that do believe, but that he will uphold us in the faith unto the end : And hereupon it followes, that though in the Covenant of works, man failed in his duty, yet the Covenant on Gods part remaines inviolate, for if God gives life upon obedience performed, or inflict death upon disobedience, God doth in so doing performe this Covenant towards man, this being all that God promised in that Covenant ; but in the Covenant of Grace there can be no totall breach on our part, so as to dissolve the Covenant betwixt God and us, but it will import a failing of the Covenant on Gods part also, because he hath promised us to keep us with him for ever, and gives this as the reason why his Covenant with us shall be everlasting ; namely, because he will put his feare into our hearts, so that we shal never depart away from him ; so that if the Lord should now suffer his Covenant-people, wholly to depart, and to break Covenant with him there must follow some change of mind in God, as having thoughts of love towards us, when he took us into Covenant with him, and of dislike when he suffers us to depart from him ; but there is no such change in God, therefore this his Covenant with us is everlasting.

Reas. 2. From the everlasting mediation and intercession of Christ, who for ever stands betwixt God and us to make up all breaches which might be made by our default : As he hath obtained an eternal redemption for us, *Heb. 9. 12.* & hath brought in an everlasting righteousness for us, *Dan. 9. 24.* So doth he sit at the right hand of the Father, and lives for ever to make eternall intercession for us, *Rom. 8. 34.* And by this intercession of his, we continue for ever in favour with God, and the Covenant stands firme betwixt him and us ; he mediates with the Father for us when he sees him provoked by our sin ; he mediates with us also by his Spirit, bringing us back to God in a way of repentance, so renewing our Covenant towards him,

him, and helping us to take new hold of his Covenant towards us; Christ is a Priest for ever, to be Mediator of an everlasting Covenant.

Use 1. Here is a spring of everlasting consolation to those that are in Covenant with God, this fountaine of comfort will never be dried up; Let other things end or change as they will, yet God is ours in an everlasting Covenant, never to be broken off; death may put an end to other Covenants betwixt man and man; but this Covenant betwixt God and us stands fast for ever; Though *Abraham* be dead, yet God is *Abrahams* God still, and by vertue of this Covenant betwixt God and him *Abraham* shall be raised up, and live againe: This may stay the minds of weak ones, in time of desertion, when they seem to be dead, livelesse, lost, and cast off, as if God would remember them no more; yet then consider Gods covenant is an everlasting covenant, so that if ever you gave up your selves to God by Covenant to be one of his, this Covenant shall continue and abide for ever. If ever you found your selves intolded in the bands of this Covenant, know for certaine the Lord will not loose you, he will remember his Covenant and promise, and will returne and love you againe, and that with an everlasting love; what he hath been unto you, the same he will be for ever and ever: You will perhaps say you have sinned, and now he is angry with you for your sin; suppose it be so, hee may be angry with his dearest ones, as he was with *Moses*, *Dent. 1. 37.* but he will not alwayes chide, *Psal. 103. 9.* nor will he cast off for ever; *Lam. 3. 31.* he will be pleased againe, and will love you with an everlasting love, see *Psa. 89, 28, 29, to 38.* Here is a ground of everlasting consolation in this everlasting Covenant.

Use 2. For exhortation: First, Let this stirre us up for ever to magnifie that riches of mercy, which hath taken us into the bond of this everlasting Covenant: there is no end of this mercy and goodnesse: Oh that there might be endlesse prayes sounding from us, with enlarged desires to publish this grace shewed on us! If this Covenant had been for a little season, it had been the lesse mercy, but that we should have the High God, to enter into an everlasting covenant, to be our God for ever;

l i i

who

Death doth
not dissolve
this Cove-
nant.

Nor deserti-
ons.

God will re-
turne againe.

This should
provoke us to
enlesse pray-
ses.

who can sufficiently admire this goodnesse? When God had made that large promise to *David* concerning his house and Kingdome for ever (2 *Sam.* 7. 16.) See how *David* was taken up with admiration, *Lord* (saith he) *who am I, and what is my house that thou hast brought me hitherto; namely, to the Kingdome; And yet this was but a small thing in thy sight O Lord God, and therefore thou hast spoken of thy servants house for a great while, verse 19.* This enlargement of Gods love to *Dauids* house for a great while, even to stablish it for ever; This enlarged *Dauids* heart and mouth towards God, as not knowing how sufficiently to set forth the praise of his goodnesse: Truly such is the mercy shewed us in making this Covenant with us, that if we might live unto eternity, we should thinke we never had day enough or time enough to magnifie this. everlasting mercy shewed on us.

We should
be constant
in our Cove-
nant with
God.

Seek the
things of this
Covenant
which are
everlasting.

2. Let it admonish us to be constant in our Covenants, and in all duties of love, according to what we have Covenanted, and promised; Its mentioned as one of the sins of the Gentiles, that they were Covenant-breakers, *Rom.* 1. 30. Let it rest with Gentiles, let it never be said that it is the sin of those that professe themselves the children of an everlasting Covenant.

3. Let all those that are as yet without, and have no part in this Covenant of God; Let them seek to partake in it, come within the bond of it; it brings an everlasting blessing, which failes not. In the things of the world, the more continuance any thing is of, the more esteem it is of; Inheritances are preferred before Leases; &c. All the things of the world are but temporall, the things of God which he passeth over to his by his Covenant are eternall, 2 *Cor.* 4. 1. the things which are temporall please us so long as they last, but when they are past, the comfort of them is vanished with them, and many times it irkes us that we had them, and now have them not; but the things of this Covenant are everlasting; if we be once possessed of them, we shall never grieve for the losse of them, they shall never be taken away, because they are given to us by an everlasting Covenant. Come off therefore from the dying and perishing things of the world, and seek the things of this everlasting Covenant; in them is continuance, and we shall be saved, *E/ay* 64.

C. H. A. P.

C H A P. IV.

Concerning the holinesse of it.



He fourth property is that it is a holy Covenant, *Dent.* 19.24. *Luk.* 1.27. And it is so called an holy Covenant in these respects.

The holinesse
of the Cove-
nant.

1. In respect of the parties contracting, and entering Covenant one with another, which are the holy God & his holy Saints: First, the holy God, that God to whom the *Seraphins* cry, Holy, Holy, Holy, *Isa.* 6. he is one party that is confederate in this covenant: Secondly, his holy Saints are the other party in it, *Psa.* 50.5. For God doth not take the wicked by the hand as *Job* speaks *Job* 8.20. to enter into covenant with them; He doth not allow then so much as to take his covenant into their mouths, *Psa.* 50.17. He is the God of the just, of the righteous and holy people, he is the King of Saints, *Apoc.* 15. he will have no fellowship with the wicked.

2. In regard of the parts of the covenant, whether we look at the promise on Gods part, or at the condition on our part: First, the promise on Gods part, is holy, *Psal.* 105.42. he remembers his holy promise, he hath spoken it in his holinesse, *Psal.* 60.6. And the substance of his promise is holinesse, which he hath promised to worke in the soules of his people, he hath promised to sanctifie us, to take away the stony heart, to poure cleane water upon us, to cleanse us from all our filthinesse, and to make us holy, *Ezek.* 36.25,26. *Zach.* 3.3,4. Secondly, the condition on our part which is faith, by which we lay hold of the covenant, is holy also, therefore called by the Apostle holy faith, *Jude* 20. It is a most holy grace of the Spirit, purifying heart and hand, not daring to touch or lay hold of the covenant with unwashed hands.

3. In respect of the commandment, it commands holinesse, *Be ye holy, saith the Lord, for I the Lord your God am holy*, *Levit.* 11.44. and 19.2. and 20.7. and therefore it is that Gods calling is termed an holy calling, *2 Tim.* 1.9. and we called unto holinesse, *1 Thes.* 4.7. and when God takes us into Covenant

with him, he chargeth us henceforth to touch no uncleane, 2 Cor. 6. 17.

4. In regard of the effect, it works holinesse in those that are called; It worketh effectually that which it promiseth and commandeth. The promises of the Covenant have a sanctifying vertue in them, to sanctifie those to whom they are made, for God by them conveys the Spirit of holinesse into our hearts, as the Apostle implyes, in 2 Pet. 1. 4. and we are thereby encouraged and quickned to grow up in all holinesse according to the will of God, as is evident by that in 2 Cor. 7. 1. compared with chap. 6. end, where God having made that sweet promise, *Come out from among them, and touch no uncleane thing, and I will receive you, and yee shall be my sonnes and daughters, saith the Lord Almighty*; from hence the Apostle inferres, Having then such promises, let us cleanse our selves from all filthinesse of flesh and spirit, and grow up to full holinesse in his feare, &c. And in regard of this effect of the Covenant thus working holinesse in those that are the people of God, they are called the holy people, Dan. 12. 7. and the people of Gods holinesse, *Isai. 63. 18*. So in all these respects the Covenant may well be called an holy Covenant.

The heads of
this Covenant
were drawne
by God him-
selfe.

And it must needs be an holy Covenant: First, because the Lord himselfe is the author and ordainer of this Covenant; the sum and substance of it was framed and set down in heaven, in the counsels of eternity, comming forth from the bosome of the Father, and concluded by the assent of the Son, and Holy Ghost: All the Articles of it were first decreed and concluded there; and therefore must needs be holy: If they had been devised by men, they would have been of an other quality, favouring of the sinfull and licentious spirit that is in man; but being a covenant of the Lords own drawing, he setting down all the articles and condition of it, it must needs be as himselfe is, an holy covenant proceeding from so pure and holy a God: hence it is that in *Psalm 60. 6*. he hath spoken (the words of his covenant) in his holinesse: Look as grace and holinesse are united together in God, so they are in his covenant; God can no more cease to be holy, then he can to be gracious: he is both gracious and holy; so that his Covenant of Grace is also an holy

holy Covenant, as proceeding from him, which is both gracious and holy.

2. Because the end of this Covenant, is to make us partakers of all the holy things of God, from which all unholy and unclean ones are excluded, *Lev. 22. 2, 3, 6. Psal. 50. 16.* but those that are sanctified enjoy them, and use them as their owne; they are their portion, their inheritance, *Deu. 33.* their pearls, *Mat. 7. 6.* The Lord would have all his Ordinances to be used holily, he cannot abide to have them prophaned, and therefore it is that in *Ezra 6. 21.* none but such as were separate from their uncleanness might eat of the holy things; and therefore the Lord will have his people to be an holy people, that they may participate in all his holy things.

The end of the Covenant.

Nay more,, we are called not onely to participation of these holy things of God, but to fellowship with God himselfe, *1 Job. 1. 3.* The Lord saith unto them, *ye are my people*, and they say unto him, *thou art our God*, *Zac. 13. ult.* But without holiness no man can have fellowship with God, and therefore they must be an holy people that are taken into Covenant with God to enjoy fellowship and communion with him.

Q^{uest}. But wherein stands that holiness which the Covenant requir^s of all God Covenanted people?

Wherein holiness stands.

Ans. There is a twofold holiness, 1 Relative, 2 Positive.

First, Relative in two things: { 1. In separation from common use.
2. In dedication to God.

1. There must be a separation from common use; in this fence things holy, are called separate things, *Dent. 19. 2.* Things common in Scripture are opposed to holy, to shew that holy things must be separate from common use: Hence Solomon speaking of Gods taking *Isa^{el}* to be his owne, he useth that expression, *Thou hast separated them unto thy selfe, from all the people of the earth, &c.* and thence was that exhortation of *Ezra*, *separate your selves from the people of the lands*, *Ezra 10. 11.* and that of the Apostle, *Come out from among them, and separate your selves*, *2. Cor. 6. 17.* If then we will be holy, we must be separate from the common conversation of the world, having no fellowship with the workes thereof.

1 Reg 8. 35.

2. There

2. There must be a dedication and devoting our selves unto God, we must be offered up and given unto him ; Thus the holy dayes were dedicated unto the service of God, they were not only separated from common and ordinary use, but were dedicated to the Lords service ; thus were the first fruits called holy, and thence the holy things, and the dedicated things, are taken for one and the same, *1 Kin. 15. 15.* as the Alter, *Numb. 7. end,* the Temple, *1 Kin. 8. 63.* and thus must we be dedicate or given to the Lord, as is said of the *Macedonians*, that they gave themselves to the Lord, *2 Cor. 8.* we must resign up our selves unto him, to be his and for him alone

Secondly, Positive, and this is also twofold

Habituall,
Actuall.

1. Habitually, qualifying and fitting us by graces infused for the service of God, which we are devoted unto ; as all the things that were appointed for the service of God, were anointed with holy oyl, *Exod. 30. 26, 27.* so must we be annointed with the sweet ointments which are the graces of the spirit, *2 Cor. 1. 21,* *1 Joh. 2. 27.* The ointment of the Holy Ghost which was poured upon the head of Christ, *Act. 10. 38.* must run down upon us, that the favour of his ointment may be found upon us, *Cant. 1.* we must be sanctified throughout, in soule, in body, and in spirit, *1 Thes. 5. 23.*

2. Actually, its not enough to have grace in us, but there must be an holy use and exercise of those graces that are in us ; they are not given to us to be idle, or that we should be slothfull in the possessing of them, but that we should put them forth in our practice, so as to be fruitfull in the improvement of them, *2 Pet. 1. 8.* and thence it is that the Apostle speaking of the holiness which the Lord requires to be in his people; he doth not onely require a holiness of disposition by inherent graces, but that we should be holy in all manner of conversation, *1 Pet. 1. 15, 16.* and for this cause the way of Saints is called holy, *Esa. 35. 8.* they are sanctified, not onely in their vessels, as *1 Sam. 21.* but their way is holy also, and they are said to be undefiled in their way, *Psa. 119.* where the soule is sanctified by the spirit of Christ; the life will be holy and sanctified also : Now this holiness of conversation must be shewed : first, in duties of Religion, which are

acts

acts properly holy; holinesse of disposition, will as naturally put a Christian upon duties of holinesse, prayer, meditation, and other spirituall exercises; as a sinfull disposition doth put us upon acts that are sinfull: Holinesse will make us minde the things that are holy, and to exercise our selves in them in a holy manner, with holy reverence, holy feare, holy desires of enjoying the Lord in them, with holy rejoycing in his presence, and an holy zeale for his glory: And though holinesse begins here, yet it doth not end here; therefore, secondly, holinesse planted in the heart will cause holinesse to shine forth in our actions of common life, so that though the things we deal in be but outward and civill; yet our manner of dealing in them, shall be *spirituall and holy*: As those that are unholy, do by an unholy use of them pollute unto themselves the holy things of God; which they take in hand, they dealing in those holy things in an ordinary and common manner; so contrariwise, whom God hath sanctified, they doe sanctifie to themselves the common and ordinary action of this life, by using them not in an ordinary prophane manner, but holily; to the one the things that are holy, become as if they were prophane, to the other the prophane and common, as if they were holy; If we eat, holinesse causeth us to eat as before God, and to eat for God, *Exod. 18. 12. Zach. 7. 5. 6. Rom. 14. 6. 1 Cor. 10. 31*: If we exercise our selves in our calling, holinesse directs a Christian to refer it to the glory of God.

The man of war hath holinesse written upon his horse bridles, *Zach. 14. 20*. he goes to war before the Lord, *Numb. 31. 6*. and fights the battels of the Lord, as fighting not for men but for God, *2 Sam. 25. 28*. when he handles the Sword, he consecrates his hand unto the Lord, *Exod. 32. 29*. and therein doth the worke of the Lord of Hosts, *Ier. 48. 10*. the Merchant (in time of peace) turnes his merchandizing to be holinesse to the Lord, that there may be sufficient for them that minister before the Lord, to eat sufficiently, and to have durable cloathing, *Esay. 23. 18*. Every one in their severall places and callings, walking holily before the Lord; so that whether the things they deal about, be holy, or common; yet those which are holy, must and do walk holily in both; the inward holinesse of the inward man.

manifesting it selfe in all our outward conversation, whether towards God in the things of God, or towards men in the things wherein we have to deale with men.

The true cause
why so few
doe seeke to
be in Cove-
nant with
God.

Use 1. This lets us see the true cause whence it is that so few among the multitudes of men that are in the world, are willing to embrace this Covenant, which the Lord offers to enter into with men; It might justly be wondred at, that (it containing such admirable and high priviledges as it doth) it should not draw all men unto it, that they might enjoy the benefit of it. But here is the reason of it ; It is a holy Covenant, though it offer much grace, yet it hath this property, it is holy, and requireth holinesse in all those that claime any part in it, and this makes men to withdraw themselves from it, because it calls for holinesse in all that look to live by it ; They are fleshly, carnall, prophane, unholy, loathing the way of holinesse, and therefore they forsake the holy Covenant, *Dan. 11. 30.* They like well to heare of the offers and blessings of the Covenant which it brings, and the salvation which it promiseteth ; But when it comes to require holinesse of them that lay hold on it, telling them that they must be holy as God is holy ; this makes all to be unto them of a deadly savour, and proves to be unto them a stumbling stone, at which they fall to their eternall ruine ; This is that which makes the breach betwixt God and man ; men would willingly have God reconciled unto them ; but this holinesse of the Covenant they cannot submit unto ; the prophane heart of man is not subject to this law of holinesse, nor indeed can be ; That one clause of the Covenant (*Touch no unclean thing*) is the barre which cannot be broken through, which keeps the distance and maintaines the enmity betwixt him and them.

Try whether
we be in Co-
venant, by our
holinesse.

Use 2. To teach us hereby to try our selves, whether we be in Covenant with God or no, and have any share in the grace and blessing of the Covenant ; If we partake in the holinesse of it, then doe we also partake of the grace and blessing ; The way, and end, must not be separated ; the holinesse of the Covenant is the way, eternall life is the end ; wee must have our way in holinesse, that our end may be eternall life, *Rom. 6. 21.* Let such then as are pure and undefiled in their way, let them
rejoyce

rejoyce in their portion; all the blessings of the Covenant are theirs; God is yours, life is yours, heaven is yours; It is your Fathers pleasure to give you a Kingdome, feare not though you suffer affliction here for a season; yet having the anoynting, the holy oyle being already poured upon you, you are in the way, and have a pledge of the everlasting inheritance: But as for all such as are unholy, unsanctified, they may take Gods Covenant in their mouth, and may hope for the life and blessing which it promiseth; but all their naming of it, will stand them in no more stead, then did their naming of Christ, who had their mouthes full of Lord, Lord, but being workers of iniquity, were bidden to depart from him, *Matth. 7. 22.* It is strange that any such should flatter themselves with hope, as looking to enjoy the blessing of the Covenant, neglecting the way of it, which is holy; that men should promise themselves peace, whiles they walk after the wicked imaginations of their own heart, seeing God never made Covenant with any to bring any unto life, but onely in a way of holinesse; carnall Libertines mistake the nature of this Covenant, and doe indeed take hold on the *Devils Covenant* instead of Gods, as if Gods Covenant were thus, that he would forgive us our sinnes and save us, and yet suffer us to walk in our own wayes, fulfilling the will of the flesh, and of the minde; as if he that had been unjust might be unjust still, and he that had been unholy might be unholy still, and yet might hope for that undefiled inheritance of the Saints; This had been a pleasing Covenant unto flesh and bloud, but this is the *Devils Covenant* not Gods: That article (you shall be saved and yet live in your sinnes) is foysted in by that false deceiver the Devill, who hath thus interlined and falsified and changed the Covenant of God, thereby to deceive the wicked and ungodly of the world, making that which sounds forth nothing but holinesse, to seeme a carnall and loose Covenant, nourishing men up in all impurity; but this falsifying God will not own, he knowes the terms of his own Covenant, and will hold to that which his own hand hath written; he will acknowledge none of Satans forgeries, his Covenant is holy, and either we must take the Covenant as God offers it, or we can never partake of the

bleſſing of it. Try we our ſelves therefore by the Spirit of holineſſe, and thereby judge of our intereſt in the bleſſing of life which the Covenant promiſeth.

Signes. 1. True holineſſe is conformable to the firſt pattern of holineſſe, which is the Lord himſelfe; as it is written, *Be yee holy, for I the Lord your God am holy*; True holineſſe ſtands not in conformity with this world, nor doth it reſt in imitating the beſt examples that be in the world, but makes us ſtrive to a conformity with God, to be even as he is in this world, *1 Job. 4.* following the Lord till we come to be partakers of his own holineſſe, *Heb. 12.*

2. True holineſſe towards God, is ever accompanied with righteouſneſſe towards men; Its but hypocriticall holineſſe which is not attended with righteouſneſſe: The new man which is created after God, is ſaid to be created in righteouſneſſe and true holineſſe, or holineſſe of truth: There is a true holineſſe, and there is a falſe, lying and diſſembling holineſſe; how is the one diſcerned from the other? holineſſe of truth hath righteouſneſſe going with it, but falſe holineſſe thinks it enough to ſeeme holy towards God, neglecting duties of juſtice and righteouſneſſe towards men: It was not ſo with the holy Apoſtle, who ſpeaking of his own converſation among the Saints, appeales to their conſciences, how holily, how juſtly, how unblameably he had his converſation among them, *1 Theſ. 2. 10.* theſe two which God hath ſo joyned together, we muſt not put aſunder, if we will approve our ſelves to have attained that holineſſe of truth.

3. True holineſſe works for holy ends; the glory of God, *1 Pet. 4. 11.* the credit of the Goſpel, *Tit. 2. 10.* and the ſalvation of men, *1 Cor. 10. ult.* It abhorres thoſe Phariſaicall ends of hypocrites, mentioned in *Matth. 6.*

4. There is in a ſanctified Chriſtian, both light and life; light in his minde, life in his will and affection: The light which is in him, makes him to ſee both the loathſomneſſe of ſin and the excellency of grace; and the life that is in him, makes him to feele the burthen of his own corruptions, and to long after the grace which is ſtill wanting in him, ſo that true holineſſe makes us weary of the body of corruption that is in us,
groaning

groaning under it as under a misery not to be endured, as *Paul* did, *Rom.* 7. 24. and makes us thirst after more grace, that we might be enabled in every thing to please God, *Psal.* 119. 5. Painted holiness puffs up with conceit of our own goodnesse, as *Esay* 65. 5. but true holiness humbles us by reason of the fight and sence we have of the corruption that is in us. More such signs might be added, but I hasten to an end; By these try we our selves, and see thereby what part we have in the blessing of the Covenant.

Use 3. To stirre up all that have taken hold of this Covenant, and doe professe themselves to be a people in Covenant with God; Let them labour to expresse this holiness in their lives and wayes, that they may thereby approve themselves to be faithfull in their Covenant with God; can two walk together, except they be agreed? *Amos* 3. 3. certainly unlesse we agree to walk in holiness with our God, we cannot long walk together nor hold Covenant one with another; let us then strive to be a holy people unto the Lord our God, separate from the pollution of the world, devoted to his service and honour.

Motives 1. This is Gods end in taking us into Covenant with him, that he might be glorified, *Esay* 43. 21. & 44. 23. In *1 Pet.* 2. 9. the Apostle tells us we are for this end taken to be a peculiar people unto God, that we might shew forth the vertues of him that hath called us out of darknesse into his marvellous light; he took us to himselfe, when he saw us polluted in our blood, *Ezek.* 16. yet then he cloathed us with the beauty of his own vertues, that his name may be glorified in us; but without holiness we pollute Gods name and make it vile, we honour it not, *Ezek.* 36. 20.

2. Sanctity and holiness is the beauty and glory of any people, by which they excell all other people of the world, *Dent.* 26. ult. In *Exod.* 15. 11. God himselfe is said to be glorious in holiness; and the same is the Churches glory too, which is then glorious when it is holy and without blame, *Ephes.* 5. 27. we cannot honour our selves more then by growing up in true holiness, nor can we make our selves vile any way so much as by sinfull impiety, *Psal.* 15. 4.

K k k 2

3. Our

Exhortation to holiness.

3. Our holinesse is that which must testifie to the world, and to our own consciences, that we are indeed the people of God, as Christ by the Spirit of holinesse, raising him up from the dead, was declared to be the Sonne of God; so we are declared to be Gods saved ones by the same spirit of holinesse, raising us up, and quickning us unto newnesse of life: This is Christs mark which he sets upon all his redeemed ones, they are holy; Exod 28. This is written in their foreheads, *Holinesse to the Lord*; and 36. therefore they are said to be sealed with the holy Spirit of promise, *Ephes. 1. 13.* as men set on their seales to note their propriety in that thing that is sealed; If then wee will know or have the world to know that we are God's, we must be sealed with the spirit of holinesse.

4. Holinesse is the perfection of our Christian state; this is that which we wish for, *even your perfection*, saith the Apostle, 2 Cor. 13. 9. and what perfection is that? even the same that he mentions, Chap. 7. 1. that they might perfect their holinesse in the feare of God: This was mans perfection in the beginning, and the same shall be our perfection in heaven, *Heb. 12. 23.* Holinesse adds perfection to all other gifts, and without this, they are all of no worth; Wisdome without holinesse, is but fox-like craftinesse; courage without holinesse, is but Lyon-like cruelty; humblenesse without holinesse, is but basenesse of spirit; justnesse in dealing without holinesse, is but heathenish harmlesnesse; but let holinesse be added to each of these, and then are they perfect as a colour of a perfect die.

5. Holinesse makes us live the life of God, which all other un sanctified ones are strangers from, *Ephes. 4.* by holinesse the life of Christ is manifest to be in us, 2 Cor. 4. so that we may say that now we live not our selves, but Christ liveth in us, *Gal. 2. 20.* wickednesse makes a man live the life of Devils, holinesse conformes us to the life of Christ.

6. All those that are in Covenant with God, are a people neare unto him, and being neare unto him, he will be sanctified in them, *Levit. 10. 3.* but without holinesse we pollute his name, *Ezek. 36.* it is not sanctified in us.

7. The seasons and times we live in call for holinesse; these are dayes of grace, wherein we enjoy all the holy things of God
more

more abundantly then in former times, to the end that we might abound in all the holy graces of the spirit; The Lord gives us his holy ordinances, that we might be sanctified by them, being changed into the similitude of the same holinesse. This argument the Apostle useth, *Rom. 13. 11.* And this reason should move us the more, because the greater the light is in which we live, the more evident are the blots and blemishes which are in us; moats in the Sun-beame being more conspicuous then beames are in the dark; therefore as the dayes we live in be dayes of light, so let us walk as children of light, shining forth as lights in the midst of a perverse and corrupt generation, *Phil. 2.*

8. Consider a time of separation must come, wherein the Lord Jesus will divide and separate the holy from the unholy, as a shepheard separates the sheep from the goats, *Matth. 25.* It will be good to be found among the Saints at that day, and to stand in the assembly of the righteous. Wo then unto all those that are secluded from them, to all those that must stand without, and be amongst dogges and Devils, having no fellowship with Christ, nor with his Saints; Its good therefore to be holy; it will be found so then; wo unto the prophane and ungodly at that day.

And for our selves here, the people of *New-England*, we should in a speciall manner labour to shine forth in holinesse above other people; we have that plenty and abundance of ordinances and meanes of grace, as few people enjoy the like; wee are as a City set upon an hill, in the open view of all the earth, the eyes of the world are upon us, because we professe our selves to be a people in Covenant with God, and therefore not onely the Lord our God, with whom we have made Covenant, but heaven and earth, Angels and men, that are witnesses of our profession, will cry shame upon us, if wee walke contrary to the Covenant which wee have professed and promised to walk in; If we open the mouthes of men against our profession, by reason of the scandalousnesse of our lives, wee (of all men) shall have the greater sinne.

To conclude, Let us study so to walk, that this may be our excellency and dignity among the Nations of the world, among

mong which we live: That they may be constrained to say of us, onely this people is wise, an holy and blessed people; that all that see us, may see and know that the name of the Lord is called upon us; and that we are the seed which the Lord hath blessed, *Deut. 28. 10. Esay 61. 9.* There is no people but will strive to excell in some thing; what can we excell in, if not in holiness? If we look to number, we are the fewest; If to strength, we are the weakest; If to wealth and riches, we are the poorest of all the people of God through the whole world, we cannot excell (nor so much as equall) other people in these things; and if we come short in grace and holiness too, we are the most despicable people under heaven; our worldly dignitie is gone, if we lose the glory of grace too, then is the glory wholly departed from our *Israel*, and we are become vile; strive we therefore herein to excell, and suffer not this crown to be taken away from us: Be we an holy people, so shall we be honourable before God, and precious in the eyes of his Saints.

And thus also of the properties of the Covenant.

Now the God of peace, that brought againe the Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting Covenant, make us perfect in all good works to doe his will; working in us that which is pleasing in his sight, through Jesus Christ, to whom be praise
for ever and ever, *Amen.*

Μὲν ἀφ' αὐτοῦ πάντοτε δόξα θεῷ.

F I N I S.

A N

Alphabetical Table of the principall Heads handled in the foregoing W O R K E.

A



Absolute promises their use
405. how they agree with
the conditionall 325.

Acts of faith about the Cove-
nant, of two sorts 334.

Actually, none actually justified before
faith, proved by severall arguments
from 358. to 362.

Admonition to England 14. to New-
England 15.

Anabaptists, their error 141.

Apostacy, the doctrine of Saints apostacy
confounds the two Covenants 275.
would make election changeable 277.
would frustrate Christs intercession
278. its causes are prevented *ibid.*
Objections answered 279, &c. the
means by which God keeps his people
from falling away 282. divers will
fall away 287. to 289. in times of a-
postacy honour God 395.

Arguing, 'tis no weake arguing from
Gods power to his will 276.

Ark, the want of it a blessing under the
Gospel 6.

B

B Abilonish captivity three ways ap-
plied 233.

Baptisme, vide Infants

Believers, God in Covenant with them
188, 189. have a right in God 189.
have possession of him *ibid.* should give
up themselves to God 191. lay claime
to their interest 192. should not walk
as strangers *ibid.* comfort to them
193. God is to them an all-sufficient
good 194. and how he is so 196. the
blessednesse of believers 200. God is all
to them from himself alone 202. their
sins are forgiven 237. their natures
renewed 241. shall surely be saved
386. encouragement to believers 386,
387. they should live by faith 388. to
391. should advance God 391.

Blessings of the Covenant 182, &c. make
the duty easie 183. lead to the foun-
taine of all good 184. support in tryals
ibid. are very great *ibid.* are wrapped
up in the promises 185. to know the
blessings of the covenant looke into the
promises 186. spiritual blessings 186.
the blessednesse of Gods people 200.
blessings from the Lord alone 204,
205. the more immediate the more
comfortable 208. forgivenesse of sin a
great blessing 225, &c. temporal bles-
sings of the covenant 290.

Body.

THE TABLE.

Body, serve God with the outward man 307.

C

Children, comfort for children of godly Parents 23. children of believers have right to the covenant 151. proved by ten arguments from 151. to 161. an objection answered 156, 157. a ground for their baptism 161. to be educated for God 162, 163. to improve their Fathers covenant 164, 165.

Christ, a covenant betweene the father and him 31, 32, 33. the mediatur of the old covenant, and how 68. but darkely revealed to the Jews 169. the benefits that come by Christ 180. Christ revealed so clearly no small mercy 171.

Circumcision, considered two ways 64. did bind to keep the whole Law 65.

Comfort to those are in covenant with God 52, 53, 76. that make their refuge to grace 79, 85. comfort to weak ones 92. tryall of our comfort 98. expresse our cgmforts 177. comfort to the faithfull 193, 237, 284. comfort against unworthinesse 404. to take comfort in the promises 410, 411.

Commandement, God calleth us by commandement as well as promise 377.

Condition, there is a condition of the covenant 313. to 317. the first grace is conditionall 318. the promise of life conditionall 318. a condition confounds not the two covenants 320. why the Lord puts a condition to his

promise of life 320, 321. whither the habite or the asling of faith be the condition 332, 333. how faith is a condition of justification 357. whither a condition can stand with the free grace of the covenant 372. conditionall promises are promises of free grace 373.

Confidence, to take heed of selfe-confidence 285, 286.

Constancy, we should be constant in our covenant 420.

Contempt of the Gospel brings misery 10, 11. the reasons of it 12, 13. to take heed of contempt 13.

Contend for Gods cause 397.

Contentment, the way to it 200. to be content with our portion 306.

Conversation must be holy 424, 425.

Corruptions, how to get help against them 223, 270, 271.

Covenant conveyes salvation 27. this is shewed, and the reasons of it from 27. to 30. the covenant betwixt God the father, and the Son 31. on the fathers part *ibid.* on the Sons part 33. covenant betwixt God and man 34, 35, 36. objections to the contrary cleared, from 37. to 45. the necessity of entering into covenant with God 47, 48. how to doe it, from 48. to 51. to be faithfull in keeping covenant 51. no place for another covenant if that of grace be broken 52. comfort to those in covenant 52, 53. what covenant it is by which men are saved 54. two covenants *ibid.* five things concerning the covenant of grace *ibid.* *heaven*

THE TABLE.

seven things in which the Covenant of works and grace agree 55. wherein they differ 56. &c. 15. differences between the two Covenants, laid downe from 57. to 165. the covenant at Sinai not a covenant of works 63. confirmed by seven arguments, from 64. to 67. objections answered from 68. to 71. the covenant of grace ever the same though under diverse formes, from 112. to 115. the old covenant sprang from the same fountaine as the new 115. it conveyed the same blessings, from 116. to 131. the covenant of grace ever the same, proved by six arguments, from 115. to 135. objections to the contrary answered, from 135. to 141. the covenant made to the faithfull and their seed 151. four differences in the administration of the two covenants, from 166. to 181. the benefits of the Covenant 182. why to be lookt into 182, 183. Gods end in taking us into covenant 196. how to know whither we are in covenant with God, from 219. to 223. sin forgiven to those in covenant 237. 238. there is a condition of the covenant 313. to 316. why the covenant is called a testament 317. the covenant commanding faith, whither it be of the Law or Gospell 374. 'tis our dignity to be in covenant with God 393. the covenant of grace is free 398. is sure 407, 408. the covenant is everlasting 415. the articles of it drawne by God 422. the end of it 423. Creature, not to be relied on 211. we

may enjoy the creature, yet want the blessing 205.

D

Dearth dissolves not the covenant 419.

Dejected, a stay for such 78. to revive such 235, 236. comfort for such 404.

Desertions, dissolve not the covenant 419. God may desert, but he will returne againe *ibid.*

Direction to those that desire to be under grace 74. and how to seek grace 79.

Discontent, the cause of our discontents 198. the cure of them 199.

Doctrine, vide Old

Duties, weake duties accepted 79.

E

Education, vide Children

Encouragement for humbled ones 75. to seeke Gods sanctifying spirit 272, 273. encouragement to the faithfull 386, 387.

End, the end of the covenant 423.

England admonisht 14.

Estate of all men is but one 24. by what to try our estate 322.

Everlasting, the covenant is so 415. &c. and wil bring everlasting blessing 420.

Example, follow the example of God 396, 397.

F

Faith required in the covenant of works 57. why faith is not mentioned in the covenant of works 58. how faith required in the two covenants, differ 58. 59. faith required in the

THE TABLE.

two covenants for different ends
 59. faith the condition of the
 Covenant 120, 329. faith
 and works goe together 164. to
 live by faith 209. helps to faith in the
 things of this life 291. &c. faith the
 condition of the covenant, and why
 329, 330. faith doth not exclude o-
 bedience 331, 332. faith closeth with
 the covenant; two grounds to shew
 this 334. to 336. how it doth so 336.
 to 346. reconciles us to God and his
 law 348. enables us to walke with
 God 349, 350. hath an eye to the rule
 351. directs to the right end *ibid.*
 helps us against temptations 352. en-
 courageth to well-doing, & how 352,
 353. strengthneth to well-doing 353.
 by faith we get inherent strength, and
 how 353, 354. and assisting strength
 355. faith recovers us out of our falls
 356. how faith is a condition of justi-
 fication 357. not actually justified be-
 fore faith, proved by a 11 arguments,
 from 358. to 362. all objections to the
 contrary cleared 362. to 372. faith
 not commanded in the Law 374. to
 382. receives all from grace, not ju-
 stice 382. faith is antecedent to our
 receiving of life, not Gods inclination
 to us 383. live by faith 388, &c.
 helps to settlednesse in faith 412,
 413.
 Fall, why Abraham fell upon his face
 when God told him of a covenant 46.
 Fall away, vide Apostacy.
 Father, God the father covenanting
 with Christ 31, 32.

Fearē, difference in those under works,
 and those under grace 101.
 Forgivenessse of sin proceeds from rich
 grace 226. is free 227. is full 228.
 is a great benefite 229. removes all
 the evils of sin 232. God will forgive,
 and why 232, 233. to obtaine free
 forgivenessse, fly to free grace 234.
 seeke to have sin forgiven 236. in
 what way to seeke forgivenessse 236,
 237. the people of God have their sins
 forgiven 237. signes of forgivenessse
 238. to 240. to extoll God that for-
 giveth 240. and serve him 241. whom
 God forgives he renews 241.
 Free-grace 398. grace is so in two res-
 pects 399. to 403. reasons why it is
 so 403. honour the free-grace of God
 406. 419. 420. love him freely 406.
 be free in doing good to men 407.

G

Gentiles, why God revealed him-
 selfe to them 180. they are to
 learne a double lesson *ibid.*
 Glorifying, a two-fold glorifying 87.
 God in covenant with man 188; 189.
 and why 190. God ours is more then
 the whole world ours 193. God an all-
 sufficient good 194. what it is to be
 God *ibid.* what to be our God *ibid.*
 can sufficiently satisfie 195. and so he
 will 196. how God is an all-sufficient
 good, from 196. to 198. tryall whi-
 ther we enjoy God in the good things
 of this life 199. God is all things to
 his people from himselfe alone 202.
 God to be relied on 211. God over all
 212. works by weake meanes 205.
 and

THE TABLE.

and unwonted *ibid.* makes a little sufficient 206. needs no meanes 207. help cometh from God 208. must be highest in our esteeme 393, 394. Goodnesse, Gods goodnesse in taking us into covenant 46. goodnesse is communicative 194. magnifie Gods goodnesse 419, 420.

Good, *vide* God

Gospel *vide* Contempt

Government, to be under Gods Government a great blessing 216, 217. makes a willing people 219. frames to universall obedience 220. carries us above our selves *ibid.* in our actions 221. in our ends *ibid.* Gods Government brings inward peace 222. not to resist it 223, 224. those that will have Gods blessing must be under his dominion 346. it is but equall that we be subject to God 346, 347. Gods Government a mercifull Government 347. submit to God 391, 392.

Grace, how to seek it 79. grace can save the vilest 82. caution not to abuse grace 93. great danger of sinning against grace 104. how men make grace their enemy 105. wo to such 165. dayes of grace to be prized 171. grow in grace 176. grace must be expressed in life *ibid.* and exprest in comfort 177. grace why not revealed to all 179. the riches of Gods grace 190, 191. grace gives no liberty to sin 218. 427. grace and peace goe hand in hand 222. to submit to grace 223, 224. those that have no grace, yet let them fly to God 272. Saints pre-

served in grace 274. no falling from grace 275. *Ec.* grace is of an abiding nature 286. 287. graces are not given to be idle 424. Grow, christians should grow in grace 176.

H

Heads of the Covenant drawne by God himselfe 422.

Heart, *vide* preparation

Holinesse, the holinesse of the covenant 421, 422. holinesse wherein it stands 423. to 426. by holinesse we may try whither we are in covenant 426, 427. signes of true holinesse 428, 429. exhortation to holinesse 429. to 432

Honour, how we should honour God 393. it is our honour to be Gods servants 393, 394. strive for his honour 397. 406.

Hypocrites, the difference betwixt them and Saints 221.

I

Jewes rejected 10. their contempt of the Gospel *ibid.* shall be called againe 16. the reason hereof 20. helpe forward their conversion 21. hindrances of their conversion *ibid.* five motives to pray for them 22. their separation from the Gentiles when, and how long 179.

Impenitent, a Caveat to such 82, 109

Infants, a ground for their baptisme 161.

Infirmities of former Saints no plea 175.

Justification evidenced by sanctification 252 none justified before faith, clearly
LII 2 ly

THE TABLE.

ly proved 358, &c. objections answered from 362. to 372.

K

Knowledge, grow in knowledge 172.

L

Law, the morall Law not a covenant of works 70. objections answered 70, 71. none accepted under the Law 79. terror to all under the Law 84, 85. the Law of use now under the Gospell, from 123. to 128. and 142. to 149. the Law commands not faith 374. to 382. which to doe, confounds the two covenants 380.

Life, vide meanes

M

Man, vide people
Means, when wanting God supplieth from himselfe 211, 212. God giveth meanes in an unworied manner 213. weak meanes may work great things ibid. God makes a little sufficient 214. gives a different blessing to the same ends ibid. God needs no meanes 207. in the want of meanes live by faith 209, 210.

Mercy, vide Goodnesse, and Free-grace

Motive, to get under the Covenant of grace 102. to holy education of children 162, 163. to grow in knowledge 172

Murmuring, not to murmur against Gods dispensations 82.

N

Nature, man by nature under cruell tyrants 216, 217. nature renewed 242, &c.

Novelties dangerous 149, 150. not to be carried away with new fangles 172.

O

Obedience, how far we may take comfort in it 97.

Old doctrine to be held fast 149, 150, 172.

Order, Gods order in bringing us into covenant 319.

Ordinances are pipes, &c. 176. empty things of themselves 268.

P

Parents, comfort to those are godly, concerning their children 23. a stay for poore Parents 211.

Peace, the way to sound peace 100 grace causeth peace 222. those that will have peace must be under Gods Government 346, 347.

People, vide Believers

Persons first accepted, then offerings 78.

Perseverance, God preserves his people in the state of grace 274, 275. foundations of perseverance, from 276. to 278. why conditions are sometimes added to the promise of perseverance 280. objections answered 281, &c. our preservation in grace is from grace 283. a great benefite to be so preserved ibid labour for persevering grace 286, 287

Pit, the meaning of that word 25.

Praises, God for ever to be praised 419, 420.

Preparation, God prepares the heart for himselfe, and how 334, 335.

Professors, diverse sorts of them will fall away, from 287. to 289.

Pro-

THE TABLE.

Promises of the new covenant better
 then of the old 69. promise of eternall
 life, darke to the Jewes 168. every
 promise contains a blessing in it 185,
 186. this promise considered, I will
 be your God 187. the greatnesse of
 it *ibid.* sufficiency *ibid.* propriety
 189. the riches of this promise 190.
 Gods promise To be ours, what it
 contains, from 213. to 216. how ab-
 solute promises are to be understood
 313. the promise of the first grace is
 on condition 318. so is that of life
ibid. the use of conditionall promises
 322. the use of absolute promises 323.
 how the promises absolute and condi-
 tionall answer the severall acts of faith
 323, 324. they agree together 325,
 326. whether conditionall promises
 are promises of free grace 373. this is
 proved *ibid.* it is not onely the promise
 by which God calleth us 377. the same
 thing may be promised both absolutely
 and conditionally 383. keepe our pro-
 mises 396. the use of absolute promi-
 ses 405, 406. to rejoyce in the promi-
 ses 410, 411.

Prophecie, to what time this Zeck. 9. 11.
 is to be applied, from 4. to 9. that in
 Zeck. 12. 10. when accomplished 17.

R

Renovation vide Sanctification
 Rule to understand some Prophecies

5.

S

Saints, vide Hypocrites 221. Saints,
 comfort for them 284, 285.
 Salvation is conveyed by covenant 27.

this is shewed 27, 28. in spiritualls
 and temporalls *ibid.* the reasons 28,
 29, 30. salvation discerned by sancti-
 fication 260. this kind of tryall denyed
 by some 261. but it is proved by Scrip-
 ture 261, 262. and objections clea-
 red 262, 263. the promise of salvation
 in the life to come, from 309. to 311.
 looke for salvation in holy walking
 327, 328. those that believe shall be
 saved 386.

Sanctification a blessing of the covenant
 241. sanctification of nature, where-
 in it consists 242, 243. why God will
 sanctifie his people 243, 244. sanctifi-
 cation a great benefit 244. which is
 shewed in seven particulars, from 245.
 to 248. sanctification springs from
 grace, from 248. to 252. is an evi-
 dence of justification 252. is not at-
 tainable by works 253, 254. a two-
 fold sanctification 256. notes of san-
 ctification, from 265. to 270. grace-
 lesse ones to seeke sanctification 272,
 273.

Scriptures of the Old Testament of use
 under the New, from 142. to 148.
 Seeke to be within the bond of the cove-
 nant 420. the cause why so few seeke
 this 426.

Selfe, how a Christian may seek him selfe
 222. to beware of selfe-confidence
 285.

Separation betwixt Jewes & Gentiles,
 when it began 179. how long it conti-
 nued *ibid.*

Separate things are called holy 423.

Service, Gods service the great
 nesse

THE TABLE.

ness of our life 394.
 Sin makes grace our enemy 12. casts contempt upon Christ 13. shall not deprive Gods people of their right in Cod 225. is of a provoking nature 226. it is against the Lord himselfe 227. sin forgiven, to whom *ibid.* what an evill sin is 229. separates betwixt God and man 230. binders good *ibid.* brings all miseries *ibid.* turnes good into evil 231. disquiets the conscience *ibid.* how to get free from sin 234. sins forgiven to none but those that are in covenant 235. what to doe to have sin forgiven 236, 237.
 Sinners encouraged to seeke after Gods spirit 272, 273.
 Stand for God in declining times 395.
 Straits, in greatest straits rest on God 395, 396.
 Subjection, advance God by subjection to him 391, 392.
 Substance, vide Temporall blessings

T Temporall blessings. Rest upon Gods faithfullnesse in these things 291. to 295. how it comes to passe Gods owne people may want them 295. how far we may be assured of sufficiency in them 296, 297. hence three Popish doctrines confuted 298. whether wicked men have right to them 298, 299. outward things no just ground to doubt of our spirituall estate 299. the cause of wanting outward things 301, &c. the way to a sufficiency 302, 303. to acknowledge Gods grace in outward blessings 304. how to

know whether outward blessings come from grace 305. to be content with our portion 306. else it is not grace but the gift which satisfies *ibid.* returne part of our substance to God 307. in needfull things depend on the promise 308, 309.
 Testament, the name of a Testament doth not exclude the condition 317. why the covenant is called a Testament *ibid.*
 Things of God the greatest things 394, 395. are certaine things 413, 414. things of the world but for a time 420.

Times, in corrupt times stand for God 395.
 Trinity, the severall works of the three persons 255.

Truths, vide Doctrine
 Tryall of what spirit we are 96, 97. tryall of our comfort 98. tryall whether we enjoy God in outward things 199. whether we be in covenant with God 219, &c. tryall of our interest in the blessings of the covenant 322. tryall of our estate by conditionall promises is not legall 326. tryall whether we have grace 426, 427.

U

Unbeleivers their misery 387, 388.
 Unbelieve a great sin 410.
 Unity of doctrine under both covenants 131.
 Unsettlednesse, an help against it 218.
 Unworthinesse, comfort against it 404, 405.

W. Walk

THE TABLE.

W

WAlke as children of light 173.
in holy fellowship with God

192, 327, 328.

Want, some in covenant may want 295.
the cause of our wants 299. to 302.

Weake christians, comfort for such 79.
whence it is that weake ones stand
when strong ones are overthrown 81.
the safety of weake believers 82. a
support for weak ones under many in-
firmities 92. should strive to grow 176.

Word, lye under the authority of Gods
word 396.

Works required in the Covenant of
grace 60. 332. the Covenant at Sinai
not a Covenant of works 63. the mi-
sery of those under a Covenant of

works 73. in the Covenant of works
God first accepts the works, in that of
grace, the person 77. no worke under
the Law accepted 79. the way to have
works accepted *ibid.* one under works
may come under grace, not contrary
164. by works none can attaine to
sanctification 253. to 256. objections
answered, from 256. to 259. how life
is promised to works 384, 385. Gods
worke the greatest worke 394, 395.
World, the things thereof uncertaine
414. but for a time 420.

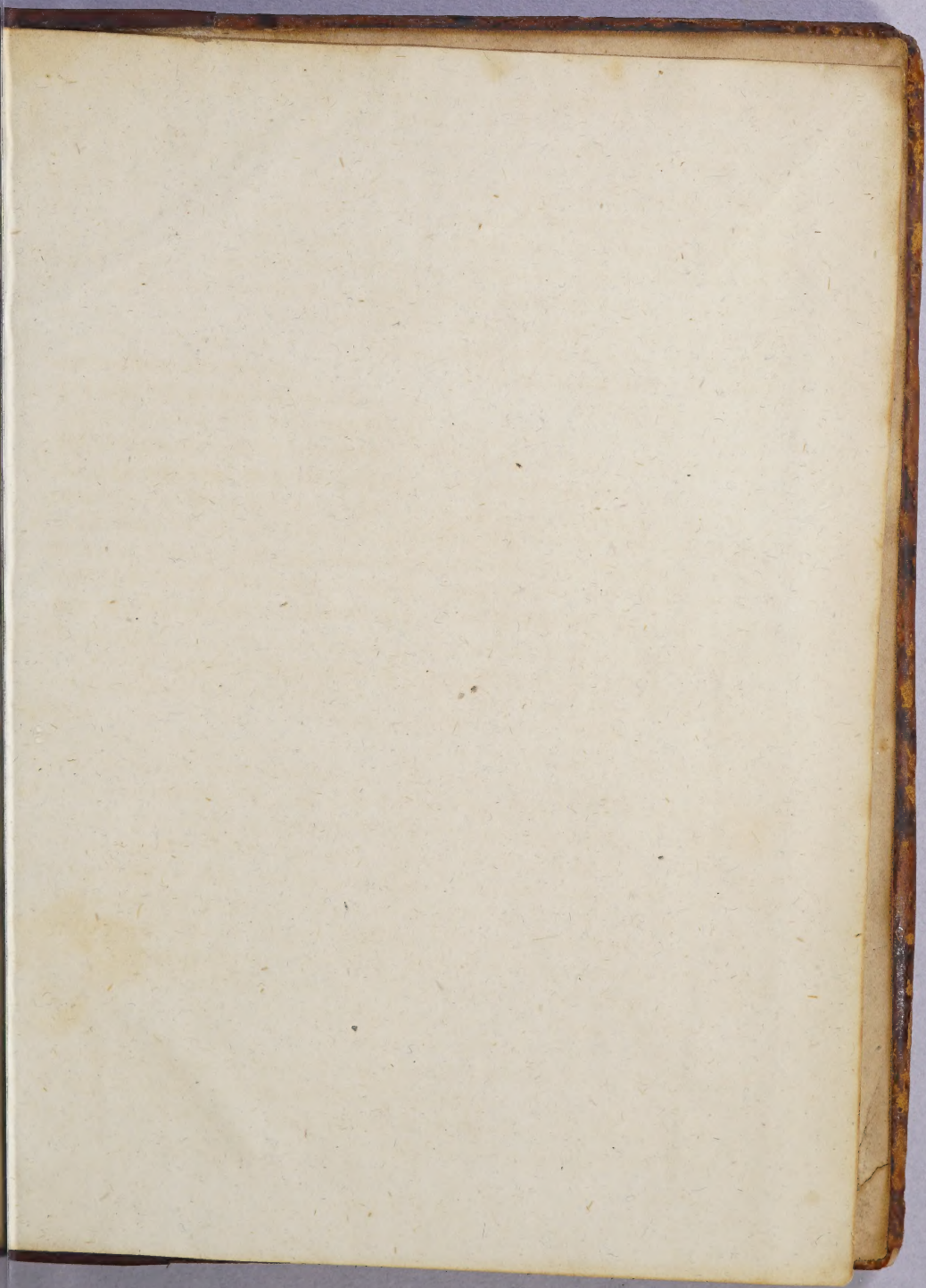
Z

Zeale, be zealous for God 397.
Zechariah, the time of his Pro-
phcy 1, 2. this Text in Zech. 9. 11.
to what time applied 4.

Some Scriptures opened and cleared.

| Chap. | Verf. | Page. | Chap. | Verf. | Page. |
|-------|-----------------------|-------|-------|---------------------|---------|
| | <i>Job.</i> | | | | |
| 31 | 27 | 304 | 4 | 17 | 311 |
| | <i>Jeremiah,</i> | | | <i>Gallathians.</i> | |
| 3 | 16, 17 | 5 | 3 | 6 | 37 |
| | <i>Ezekiel.</i> | | 3 | 12 | 374 |
| 20 | 33 | 206 | 6 | 4 | 87 |
| | <i>Matthew.</i> | | | <i>Ephesians.</i> | |
| 20 | 16 | 82 | 2 | 3 | 382 |
| 23 | 38, 39 | 18 | | <i>Titus.</i> | |
| | <i>Acts</i> | | 1 | 2 | 408 |
| 2 | 39 | 160 | | <i>Hebrewes.</i> | |
| | <i>2 Corinthians.</i> | | 10 | 19 | 12, 259 |

FINIS.





DA 651

B934 g

